

Summer Directory Number

CHURCH MANAGEMENT

In This Issue

Review of Religion 1947--48
Fifty-Two Brief Sermons
Youth Study Course: Great Music
Organization and Equipment of the Church
Office
• The Conduct of the Wedding
Amending the Minister's Tax Estimate
More Money for the Preacher
Manual for Rural Clergymen
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Handbook of Dedications
Trade Directory
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VOLUME XXIV
JULY 1948
NUMBER TEN

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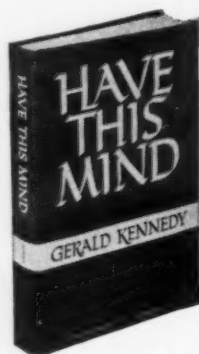
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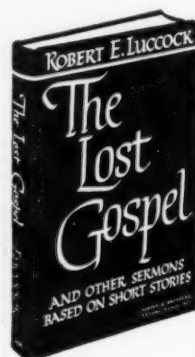
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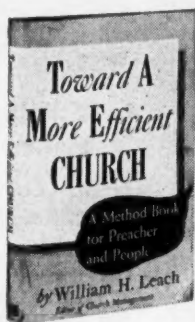
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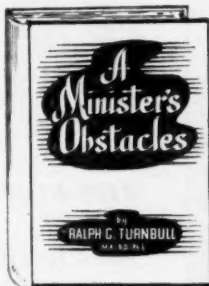


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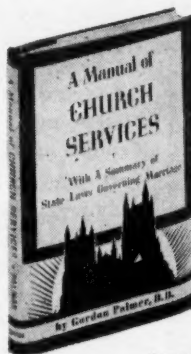


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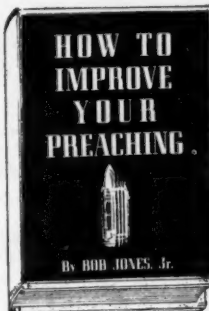


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THE EDITOR'S DRAWER

ELEVENTH ISSUE OF THE DIRECTORY NUMBER

Just in case you are interested this number of the July Directory number is the eleventh annual issue. It was in 1938 that we thought that we could give more helpful service by omitting the August number and publishing a large, annual planning volume as the July number.

It was rather hard, at first, to convince ministers that anything worth while could be published in mid-summer. But year by year the response has grown. With it has come a new conception of the value of the summer months in the church program. We credit our effort with a contribution toward that end.

William H. Leach.

TERMS OF SUBSCRIPTION—Price per copy, 30 cents, except the July issue which is 60 cents. Subscription One Year \$3.00 where United States domestic rate applies. Two Years, \$5.00. Foreign countries 50 cents per year additional. Canada and New Foundland, 25 cents additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT is published monthly except August by Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio. President, William H. Leach; vice president, John K. Leach; secretary, Paul R. Roehm; treasurer, Mrs. Lucille B. Tweedle. Publisher, William H. Leach.

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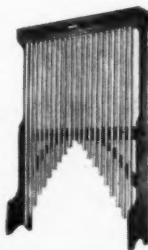
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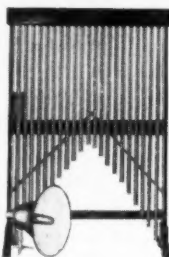
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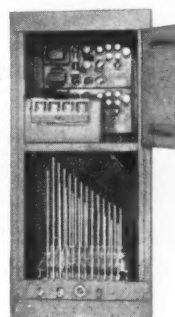
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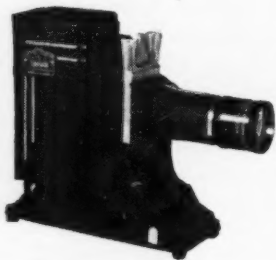
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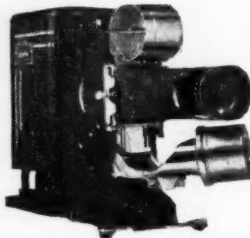
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By Earl Riney

Some words have a nasty taste when you have to eat them.

* * *

We frequently see the benefit of thrift when a contingency arises.

* * *

If a tax were put upon words, slanderers would soon be bankrupt.

* * *

Some self-made men need to be remade.

* * *

It is not enough to be good: we should also do good.

* * *

Easy money is often hard to get.

* * *

Happiness is a habit; cultivate it—with a smile.

* * *

Money is a ticket of admission to a multitude of satisfactions.

* * *

Nothing great was ever achieved without enthusiasm.

* * *

Cheerful Christians give comfort and consolation to their companions.

* * *

Patience is the ballast of the soul.

* * *

A lie is a coward's way of getting out of trouble.

* * *

Often companionship is a matter of mental weakness. We like that man or woman best who has the same faults we have.

* * *

Will power means having a destination or purpose and pursuing it to accomplishment; there is nothing of meanness or stubbornness about it.

* * *

Would you tell a person "the truth" even if it would cause him hurt, and be of no particular value, merely because you believe in always being truthful?

* * *

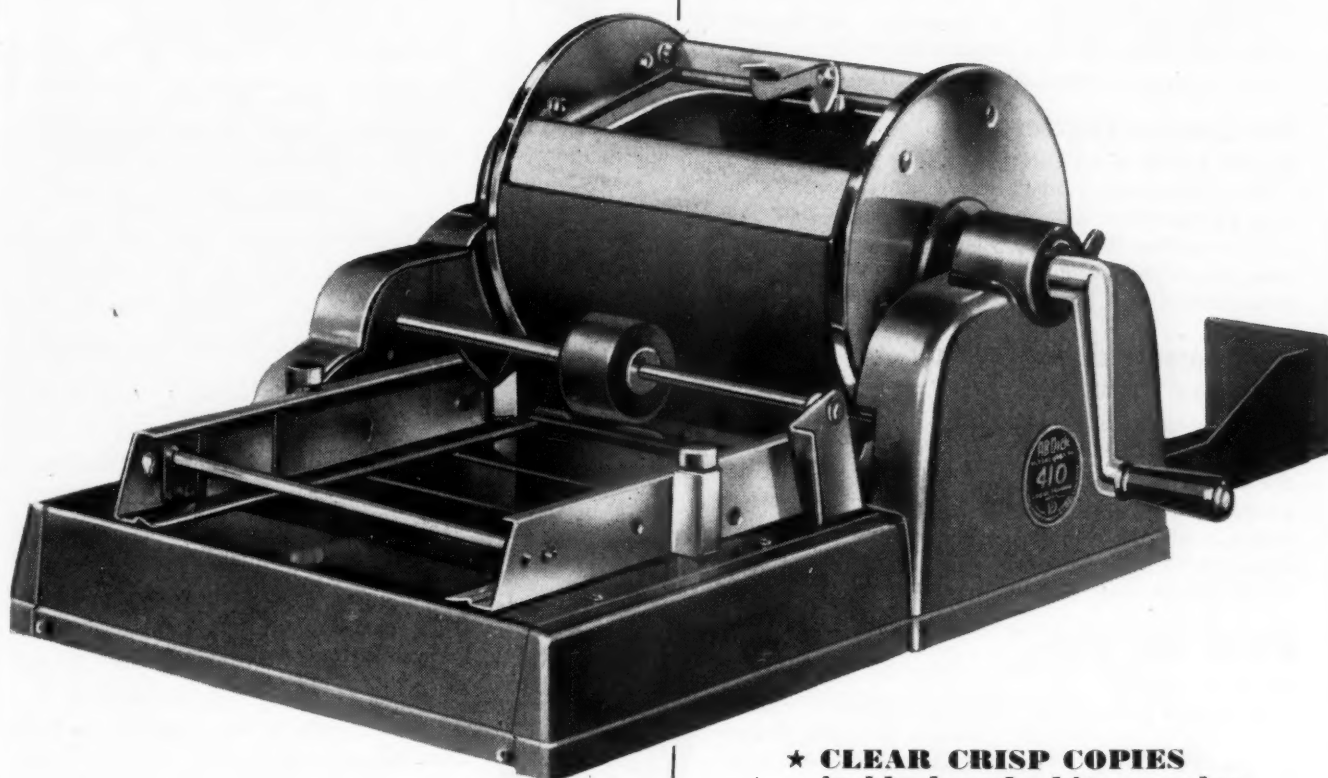
Nothing on earth can really smile but man. Gems may flash reflected light, but what is a diamond-flash compared with an eye-flash and a mind-flash? A smile is a light in window of the face by which the heart signifies that it is at home and waiting.—Henry Ward Beecher.

* * *

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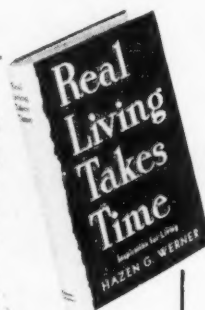
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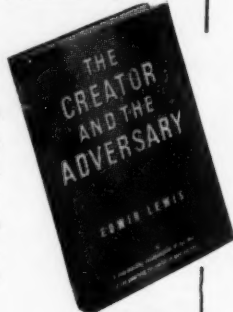


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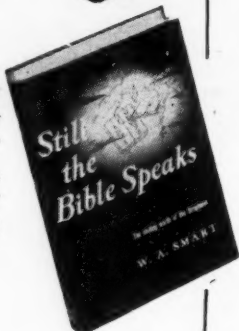
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by EDWIN LEWIS

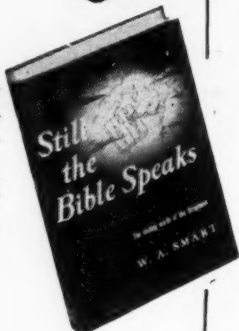
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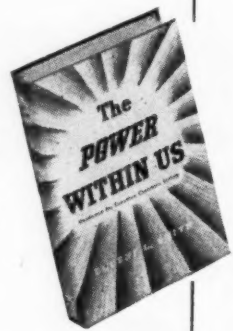
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By Mary Dickerson Bangham

(For want of a better name, this is called a prayer exercise. After meditating, prayerfully, upon the Lord's Prayer, the filling in of these blank spaces may become a discipline through which we may more clearly hear the response God would have us hear.)

----- at -----

Your name is -----
Keep it whole, holy, for you are a child of the living God!

What sort of looking kingdom is your ----- today?
(House, office, etc.)

How well have you been doing my will this morning, this afternoon, at -----?
(Place where you have been)

Are you striving to make a heaven upon earth? -----

Are you ----- today's bread
(Serving or earning)
worthily, as the child of a spiritual kingdom?

How about forgiveness? Are you forgiving yourself, and others? -----

Are you accepting my full forgiveness of your shortcomings? -----

Following my leadership through every hour, every quarter hour? -----

Helping toward your own deliverance from evils? -----

Do you keep before you the fact that thy Father is also thy God? -----

That God's is the kingdom and the power, ----- and
(Your first name)

the glory, forever? -----

My child, can you say *Amen*, with all your heart, to the Lord's Prayer?

And Sunlit With Joy!

Following Self makes every road one
treads
Blind alley;
Following One turns even the smallest,
darkest lane
To World Thoroughfare!

Reasons of the Hope?

Peter, why, *why* do you ask that we find reasons?
Is it because you know how any words we choose
Will humble us through their awful Inadequacy?*

*King James version: 1 Peter 3:15.

TOWARD A MORE EFFICIENT CHURCH

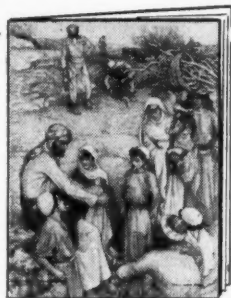
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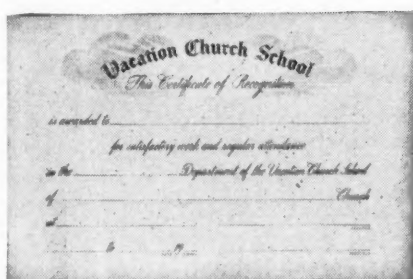
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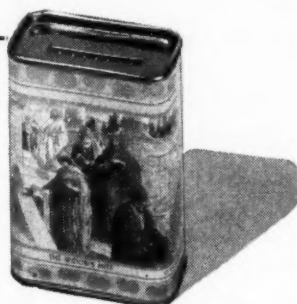
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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

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What's Ahead for the Churches

CHURCHES are apparently prosperous. Congregations have been good and offerings, in concrete mathematics, have been good. Reports show the highest giving of this generation. But there is a reservation which the careful person will make. The value of the dollar has declined. So while the figures may be up, in purchasing power the church income is less than it has been in many periods. Compared with national income church giving shows a decline. But the figures are up.

Probably the minister is the greatest casualty of inflation in our country. There have been increases in ministerial salaries. Not all have shared them. Certainly the mass of ministers are financially worse off than before the war. As most maintain their automobiles at their own expense, the cost of professional transportation has risen. Food is higher. Clothing costs more. It requires more money to educate one's children. Yes, church giving is up but the preacher's income is down.

There will probably be some correction of this in coming months. Unless the individual parishes take a sensible view and increase the salaries of their pastors they will be looking for greener fields elsewhere. There is one mistake churches make very often. They withhold a salary advance from a hard working, conscientious minister to a point where he is forced to look for a new church. Then they hire a new minister at an advance over the salary paid the faithful employee. That just doesn't make sense. But it is done.

Church Building and Worship

Just what effect has the increase in prices had on church building programs? The answer is that while some are going ahead as planned, many more churches are reconsidering, changing plans, and advancing cautiously. This is not all to the bad. Many churches have found

that by turning from traditional architecture they can secure attractive and useful buildings at a lower cost. The situation has given architects a chance to do some creative work. Sometimes they have run wild on the modernistic. But, as bad as that is, it does show a creative genius.

Church architecture is being definitely influenced by the new spirit of corporate worship which is alive in the churches. Even the terminology is being changed by this influence. The writer used to be often asked to "come and preach to us." Such invitations are scarce at present. Instead he is asked if he will come and conduct a service. The distinction is quite obvious.

The old architecture had a platform with a pulpit; the new has a chancel with a pulpit and lectern. The old had a choir loft; the new has choir and stalls; the old had an auditorium, the new has a nave; the old had some plain, undecorated meeting rooms, the new has parlors; the old had some odd rooms which the minister used for his study, the new has a suite of practical rooms for study and office.

We see no reason to believe that the new emphasis on corporate worship is a temporary thing. We think that the interest will continue and as Christians understand better the purpose of worship and the practice of corporate worship will gain new significance.

New Pastoral Techniques

Pastoring is becoming popular. When the editor was a student few books on pastoring were available. But in a recently published study in the life of Richard Baxter, a bibliography of seventy-one modern books in this field are listed.* Pastoring has come back. It is not a new science as the book just mentioned is clear evidence. Richard Baxter established consultative clinics in his church. He had

*A *Pastoral Triumph* by Charles F. Kemp. The Macmillan Company.

a splendid technique. Systematic calling was made from house to house and, in addition, Baxter gave careful diagnosis to the troubled in his church clinics. Try and improve on that.

We are in an age of psychology and ministers anxiously strive to serve their people in this area. Here, again, this is not a passing phase. We look for the pastoral practice to be given more and more recognition in our seminaries and in the minister's life. It brings up some problems—particularly the matter of time. But you can look for advances in this field of the Christian ministry.

Religious Education

Here lies the one real tragedy in the modern church. Religious education is limping. Large church school enrollments are unusual. Churches find an increasing difficulty in securing teachers. Church school instruction is brief and fragmentary. For some it looked as though the week day religious training offered the solution. But Christians used the new weekday technique merely as an excuse to escape the obligation of Sunday school work. The Supreme Court decision which indicates that it is unconstitutional to use public school buildings for sectarian classes may be just the challenge we need. Some obligations can't be passed over to professional teachers. We still have Sundays. Most churches are closed through the afternoon and evening on this day. Perhaps a revival of religious training can be made on the Sabbath. Certainly there is an opportunity to do a better job than we are now doing.

In as far as we see the new literature of religious education, our judgment is that the editors and publishers are doing a splendid job. I doubt if better educational literature has ever been available to the churches. But I see it used by little groups, struggling with absenteeism, indifference and outright disloyalty to the church.

We don't see how this situation can get much worse, so it is probably safe to say that it is going to get better. But we do not have much confidence in this prophecy.

Ecumenicity

Church mergers move along—but not merrily. There have been some definite resistances. The optimism regarding the possibility of an Episcopal-Presbyterian merger has dimmed. The proposed United Church of America which was to bring a union of Congregational Christian and the Evangelical and Reformed denominations is slowing up if not definitely stopped. The Evangelical and Reformed churches voted for it.

The Congregational Christian churches decided that an affirmative vote of 75% of their churches would be a mandate for merger. Returns at the June General Council meeting showed 65% pro votes. By a majority vote the council voted for merger but delayed its execution pending returns from more churches.

The Evangelical United Brethren merger is being completed and seems to be working splendidly. The general assemblies of the Presbyterian Church in the United States of America and the Presbyterian Church in the United States (Southern) are considering merger. Then there is a proposed merger of the Reformed Church in America (Dutch) and the United Brethren Church. These are in the realm of possibility but will hardly be consummated in 1948-49.

Church and State

We have a feeling that Protestantism has been making a definite impact on state relationships. The Federal Council of Churches, through its various committees, has gained in influence and power. Federal agencies consult it and it is invited to testify before many congressional committees. The Protestant churches are getting strength, through organization, so that statesmen are no longer kicking them around. Mr. Rankin has done such an outstanding job in his article which appears on another page on the church-Soviet and Protestant-Catholic relations that it seems unwise to add much to his analysis. But this one thing can be said. Keen Protestant thinking has kept our government from capitulating to the Roman, anti-Soviet forces which would have thrown us into armed conflict with Russia. Organized Protestantism, today, is probably the strongest resistant to a holy war to destroy the Russian people. If we are going to fight a holy war, let's make sure it is for Christian objectives.

Radio

The church has been growing up in the field of radio. It is not the magical thing which some think. But radio can work in service of the churches. Through denominational appointees, the interdenominational committee on radio, the work shops in various summer schools, the religious presentations have improved in quality.

In the long run radio will probably serve the churches as now does the press. The Federal Communications Commission evidently does not look with favor on denominationally-owned stations. The commercial stations are

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Review of Religion, 1947-48

by Walton W. Rankin*

The past year has been one of religious and political controversy. The two major conflicts concern the struggle between Soviet Russia and the United States of America in the realm of politics and the Protestant-Catholic controversy in the field of religion. Here is an authoritative analysis of the progress (or confusion) to date.

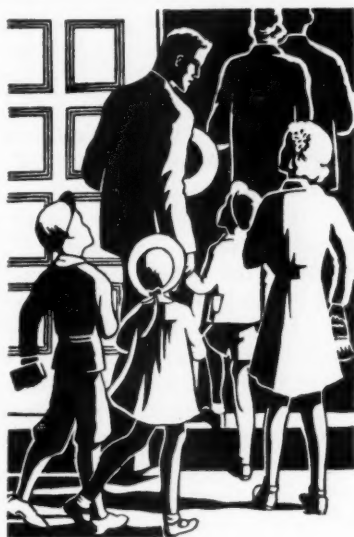
THE conflict of ideologies in the world continues to be the most important phenomenon impinging on the Christian religion in these times. The danger from Fascism, Nazism and Japanese imperialism has been superseded by the threat from Soviet Communism.

The cleavage between Soviet Russia and the West is not only in the political, social and economic realm, but also in the religious realm.

In viewing the alignments one needs to take care lest he be confused. A tendency is abroad to simplify the contest as one between Rome and Moscow. The fundamental issue at stake in Christian church history at this time has nothing to do with the duel between political Roman Catholicism versus Russian Communism. Political Romanism, where it can do so (as in Spain) exercises as autocratic control over men's minds and consciences as ever Communism does. In essence Romanism is as much a threat to the spiritual freedom of man as any other totalitarian system. Today, however, Rome no longer has the power she wielded under a Gregory VII or an Innocent III. At present Rome is on the defensive against an ideology and a power quite as authoritarian and dynamic as her own.

All this, however, is incidental to the fundamental issue, which is the challenge given by Communism to the basic Christian ideal of spiritual liberty. That the men holding the reins of government at the Kremlin have not changed their attitude of hostility toward Christianity cannot be doubted. The direct persecution of the church in Russia has been notably relaxed, but as far as the fundamental conflict between the ideologies of the Christian church and the Soviet state are concerned, the present suspension of hostilities can only be temporary.

In January, 1948, a report was given out by the Ecumenical Press Service of Geneva, Switzerland, of a discussion



which had taken place between the Soviet papers, "Komsomol Truth" and "The Young Bolshevik." The discussion was very revealing in its indication of the true mind of Communist leadership. "The Young Bolshevik" had recommended that leniency ought to be granted to Christian believers, that Christians should be patiently taught how harmful the Christian faith is. Apparently, "The Young Bolshevik" pleaded for a softened attitude toward Christian services of worship and a more conciliatory point of view, on the part of Communists. The argument was settled by the Central Committee of the Komsomol. It was decreed that Communists are prohibited from going to church, and that their attitude toward religion in general must be clear and unchangeable, namely, that it is inadmissible for them to believe in God and to observe religious rituals. The recommendation of "The Young Bolshevik" was dismissed by the Komsomol with the observation that the recommendation had been an effort to prove the possibility of a union of materialism with faith and idealism, and that to try to make such a union, meant leaving Marxism.

Beyond any local conflict lies the

deep antagonism of Marxism as a philosophy, to religion. Long ago Vladimir Ilyitch Ulianov Lenin wrote:

"The teaching of Marx is all powerful because it is true. It is complete and systematic, giving to people an integrated world view incompatible with superstition, with reaction, or with the defense of bourgeois oppression. It is the lawful successor of the best that mankind created in the 19th century in German philosophy, English political economy and French socialism. Materialism turned out to be the only consistent philosophy true to all the teachings of natural science, inimical to superstition, magic, etc. The enemies of democracy endeavored therefore by every means to disprove, undercut, slander materialism, and defended various forms of philosophical idealism, which always amounts in the end to be a defense or support of religion."[†]

Inasmuch as Russia at this moment is propelled toward her destiny by the twin drives of Marxianism and a revived Czarist imperialism, a contest with the West in some form or other scarcely seems avoidable.

That the differences might lead to war was recognized on all sides. The Protestant churches in America, alert to the gravity of the situation, moved along two lines to prevent war. One of the lines was to advocate quick passage of the European Recovery Program. The other was to register opposition to Universal Military Training, and call for disarmament. The Federal Council of Churches early in March filed with Senator Arthur H. Vandenberg a petition signed by 723 leading churchmen urging Congressional adoption of the ERP. The petition included several recommendations designed to safeguard the moral and spiritual phases of the program, and also urged that "the right of European nations to choose their own way of life should be safeguarded," and "that these nations should carry out their expressed purposes to work cooperatively, establish and maintain monetary stability and reduce trade barriers."

Reaffirming its opposition to compulsory universal military training, the Federal Council declared November 18, 1947, that ten national religious

*Director, Publicity Office, General Assembly of the Presbyterian Church in the United States of America.

[†]Lenin, V. U., "Three Sources and Three Essential Elements of Marxism, 1913." Quoted in Paul Anderson, "People, Church and State in Modern Russia," page 53.

bodies had gone on record as opposing compulsory military training and that no church affiliated with the council had been in favor of UMT. While recognizing the need for adequate military defense the council warned that "any effort to establish now compulsory military training will meet with widespread opposition for religious and moral reasons."

This stand was echoed again in testimony on UMT offered by representatives of the churches at Congressional hearings late in March. An emergency conference of church leaders in Washington April 6 and 7 tried to arrest the war fever. At this conference alarm was registered over what was felt to be a trend toward control of the government by the military.

On April 30, a deputation headed by Dr. Walter W. Van Kirk, chairman of the Department of International Justice and Goodwill of the Federal Council, called on President Harry S. Truman at the White House, and presented him with a statement urging arbitration, negotiation and other peace techniques, in conducting relations with Russia. Economic, social, and moral means, in place of military means, were advocated. The visitors said they made it clear to President Truman that their program was directed not so much at him as at all the American people.

By and large the drift of public opinion throughout the country was that the choice of peace or war rested not with America or the West, but with Russia. Like Quintus Fabius before the Carthaginian Senate, the West stood before Russia carrying peace and war in its toga, and saying, "Which do you choose?" There was this difference, however. The West, far from assuming Fabius' defiant attitude, was more than obsequious—even feeble—in the face of Communist seizure of Czechoslovakia, Soviet encroachments on Finland, and the cutting off of the Allied zones in Berlin by the Soviet military. Nevertheless, by May of 1948, the West was in a mood to draw a line, and say "Thus far and no further" to the U.S.S.R.

Protestant churches, especially Protestant churches of America, had good reason not to wish for war with Soviet Russia. In any such war the spearhead, religiously, at least, would be the Roman Catholic Church, which would aim at ever more publicity and prestige. In the Second World War the Roman Catholic Church received the lion's share of the publicity on the churches' wartime ministry to the troops. Although only about a third of the chaplains in the armed forces were Catholic, one would have judged from the newsreels and movies made

during the war that there was scarcely a chaplain of any other faith in the country than the Catholic. Likewise the press gave a huge play to Catholic participation. The Catholic church has made the most of this extraordinary recognition in recent years, and has steadily accelerated its intrusion into places of influence in our local, state, and national politics.

So steadily have Catholic pretensions grown during and since the war that Protestantism in America has at last been aroused to make resistance against further inroads. On January 12, it was announced that a new organization, entitled "Protestants and Other Americans United for the Separation of Church and State," had been organized and had called upon Congress not to "abdicate its responsibility to defend the Constitution regardless of political pressure on the part of any sectarian interests."

The following objectives were set forth by the new organization:

"To enlighten public opinion in support of religious liberty. . . . To resist every attempt by law or administration law further to widen the breach in the wall of separation of church and state. . . . To work for the repeal of any law . . . which sanctions the granting of aid to church schools from the public school treasury.

"In seeking these objectives we are determined to pursue a course that cannot be justly characterized as anti-Catholic, or as motivated by anti-Catholic animosity. As Protestants, we can be called anti-Catholic only in the sense in which every Roman Catholic is anti-Protestant. Profound differences separate us in the area of religious faith, but these differences have no relevancy in the pursuit of our objectives as clearly defined in this manifesto. The issue of separation of church and state has arisen in the political area and we propose to meet it there."

Where Roman Catholicism has been making its bid for power particularly felt is in seeking support for its parochial schools from the public treasury. The importance of control of education cannot, of course, be over-emphasized. The Jesuits were among the first to discover that in the modern world control over men's minds is the ultimate control. Fascism and Communism learned this lesson and used education as a means of exploiting humanity in the interest of their own authoritarian aims and purposes. If Roman Catholicism were ever allowed to build up its already tremendous educational system in America to overshadow the present non-sectarian public school system based on democracy, the end of traditional American political, so-

cial, and religious institutions would be in sight.

Some "hot spots" emerging in the educational picture were communities in New Mexico and North Dakota where Catholic nuns were found to be teaching in the public schools. In North Dakota, Protestants initiated a referendum measure "prohibiting teachers in public schools from wearing any garb denoting religious order or denomination," to be voted on at the state primary in June. In New Mexico, a "Free Schools" committee was organized at Dixon, a town of 1,200 population, where nuns were charged with forcing religious doctrine on all Catholic children and urging it on Protestants also in a public school.

That the new emphasis on the separation of church and state was not without effect, was shown in a decision of the Supreme Court, March 8, ruling unconstitutional a religious education program conducted in a Champaign, Illinois, public school building. This was an eight-to-one decision of the court and just what effect it would have on the released time programs in the many communities throughout the country with weekday religious education programs remained to be seen. Inasmuch as Protestants were the group most adversely affected if a rigid interpretation of the decision were to be carried out everywhere, the decision could hardly be hailed by them with delight. In a statement on the decision March 11, Dr. Roy G. Ross, of Chicago, general secretary of the International Council of Religious Education, promised conformity but warned that the decision constituted a great blow to weekday religious education. Dr. Ross clung to the hope that court's opinion was doubtful as regarded the released time principle. He deplored the shift of government policy to "neutrality or positive disinterest" in religion, and stated that, although the official policy of the International Council of Religious Education remained to be determined, that policy certainly would include recommendation of full compliance with the law, even though such compliance involved discontinuance of the use of public school buildings for religious classes as was the practice in 40 per cent of the 2,000 communities having weekday religious schools.

In effect, the decision was a blow at Protestantism. The only groups which could rejoice over the decision were atheists, Seventh Day Adventists, and certain Baptists who carry their antagonism against any form of relationship between church and state to an extreme. In this country Roman

(Turn to page 20)

Organization and Equipment of the Church Office

by William H. Leach

THE modern church needs an office. Its function is quite distinct from that of a minister's study. The study is used by the minister for his personal devotions, his reading and the preparation of his sermons. The office is used as the heart of the executive work of the minister. Here he has his records; here he will receive visitors who have come about details of the church program.

Church offices may be divided into two classes. The first class contains what we call the one-man office. The ministers of these churches have no paid assistants; no secretarial helpers. Such a man must divide his attention very carefully between his executive work and his preaching ministry. The office should not load him with details but lift from him some of the confusions of his work.

The office should be located in the church. The study may be in his home, or in some place provided. For the best study conditions one needs a secluded place with little interference. The office, on the other hand, should be readily accessible and immediately available. It should be near the street door; it should not be necessary for one to walk through several rooms to reach the office. It is well to have a sign on the building so that the visitors can quickly find it.

The one-man office does not need too much equipment but it definitely needs certain items. Most essential of all is the desk. The minister-executive needs a good flat top desk. It should be of sufficient size for his work. In the drawers he will keep his pencils, papers, stationery and other small items. It is well if the desk has a file drawer on the right hand side. This drawer will accommodate a standard-sized correspondence folder. The minister will soon learn to have a folder for each committee or each projected program. In this special drawer he will have the work of the church always within reach.

The top of the desk should be clean. That is his work bench, not a storage shelf. One test of executive efficiency is the clean desk. But there is much more to it than that.

Next, the executive will need a good typewriter. He will write his own let-

FAMILY NAME		DATE
ADDRESS		
BUSINESS		REMARKS
PHONE	BUS. PHONE	
WIFE		AGE
CHILDREN		
KEY TO ACTIVITIES		TO USE THE KEY
1. Member 2. School 3. Pastor's Class 4. Men's Club 5. Women's Society 6. Young People 7. Choir 8.		

The above card is a splendid one for the pastor's calling list. It may be used in a loose leaf binder or a 4" x 6" filing case.

ters and probably cut the stencils for his duplicator. It should be a standard-sized typewriter. Unquestionably portable typewriters have improved in the past few years but the heavy, standard-sized typewriter does the better work in the diversified tasks of the minister.

He should soon learn, in using the typewriter, to always make a carbon copy. There may be some exceptions where intimate correspondence is concerned, but every letter which deals with church or professional affairs should be a matter of record. Ministers will be saved from much embarrassment if they keep carbon paper on hand and use it consistently.

The next necessary item in the one-man office is a filing cabinet with standard-sized drawers for filing letters. Without such a cabinet his correspondence is sure to be disorderly. Inasmuch as he must do his own filing he must know the very simple technique of using alphabetical folders for the correspondence. As the letters are typed, attach the carbon reply to any original letter and place it in the folder. Let the first letter go to the back of the folder and then as others are added they are placed in the front part. The most recent correspondence, in this method, is nearest the eye.

A four-drawer cabinet will give him

space for some years. A cabinet with three large drawers and then, added to these, two or four little drawers for cards is even better. He can make good use of these card cabinets.

These three pieces with their accessories, which would include a shelf or table for the typewriter, a desk chair and one or more guest chairs, are certainly essentials for the one-man office. They would make the minimum equipment.

Records

The one-man church should not try to keep too many records in the church office. Certainly, do not try to install detailed records of members or finance. Let the church clerk keep the membership records; let the financial secretary or the treasurer take care of the financial records. Until the church has resources for office help let these records be serviced by voluntary help. But records are necessary for the church and some are essential for the minister.

Every church should have three main lists of names. These are:

1. Prospective members. The list is made up of non-members who attend the services. People who are affiliated with the church organizations but who have never formally joined the church. Newcomers to the community who are eligible for pastoral attention are included in this list. Parents of children in the church school should be included. This is the minister's record and will be kept in his office.

2. The actual membership of the church. This is the official record of the church. In a one-man church it should be a bound volume or one which has some kind of semi-permanent binder. Loose cards are not desirable when such a record is maintained by voluntary help. Some denominations will require a bound book. This record will be kept by the church clerk. The minister will ask to see it from time to time to see that it is in good order. But it is not his job to keep the record.

3. The pastor's calling list. This will include list one and list two, but classified so that the pastor has it immediately available. Probably he will have to construct it, first by borrowing the official membership roll and then making a duplicate on cards for his pur-

pose. These cards should have sufficient data to enable him to intelligently analyze the parish and properly appraise each family. A record of pastoral calls made should be indicated on the cards.

As assumed in the above paragraph this working list can be on cards. As it is a fluid list it is probably most serviceable if cards are used. When a good card has once been developed different colors may be used to properly segregate the individual families. For example, the cards of church members may be white; adult prospects, green; youth prospects, pink. By using color in this way the pastor has his entire parish, actual members and prospects at his fingertips.

In addition to these the minister will need some method for keeping a record of his weddings and funerals. Baptisms should be inscribed in the church record kept by the clerk. A desk calendar which gives his day by day appointments will also be helpful. He will need to have a list of all church officers, together with their addresses and telephone numbers. But to add much more to the one-man office will cause confusion.

Office Machines

Many churches need some kind of a duplicating device for church bulletins and announcements. If one is available outside of the church the one-man office may be wise to use it. The minister might cut his own stencils and then take the stencil to some office or store where the actual duplicating will be done for him. Many times such work is not available outside; then the duplicator must come into the one-man office. The work will probably, but not necessarily, fall upon the minister.

If you are going to buy a duplicating machine, get a good one. Legibility requires good machining and good bearings. A few dollars spent in purchasing a good duplicator will give many years more of service. Skill is essential in cutting a good stencil; care is required to properly ink and adjust the machine. But when these two things have been done anyone can run the duplicator and get good results.

There are three types of reproduction machines being used by churches. First, and by far the greatest in number, are the stencil duplicators. Next would be the multigraphs. Third, and probably least in number, are the offset machines. Each has its strong points.

The stencil duplicator has as its base a wax stencil. When this is typed the keys of the typewriter cut through the wax leaving only the fibre. Ink is forced through these openings and the impression made on the paper. Natur-

ally the quality of ink used and the quality of the stencils are important.

The multigraph is quite different. It prints from type which has been set by hand. Instead of inking the type, a ribbon, similar in composition to a typewriter ribbon, but much larger in size, comes between the paper and the type. Like the typewriter, the multigraph gets the typed impression by pressure through the ribbon. The multigraph costs much more than a stencil duplicator. Additional type costs much more than stencils. Greater skill is required for its use.

Several new offset printing devices offer their services to churches. These are more expensive and require higher skills. In printing by offset first a typed copy is made. Illustrations may be cut from photographs or magazines and pasted on the copy. Then the whole sheet is photographed. From the photograph a metal plate is made. This furnishes the impression for the press.

Our feeling is that the stencil duplicator, at the present stage of development, is the most practicable means of reproducing the letters, bulletins and other publicity of the local church.

Churches are finding that addressing machines are as essential as duplicating machines. There are addressing machines of many sizes and capacities, ranging from the little Elliott Addresserette, costing but forty-five dollars, to power machines which will cost twenty times that amount.

In the main there are two types of addressing machines. The Elliott machines use a wax fiber stencil. The printing of names is done much as impressions are made with the stencil duplicator. Address stencils may be cut on your own typewriter. The addressograph stencils are embossed on metal and print through a ribbon as does the multigraph. There are advantages to each system. If you wish to fill in a multigraphed letter the addressograph will do the better job. But the Elliott machines are more flexible. It gives visible addressing while the addressograph prints on the under side of the paper.

The smaller machines in both classifications are operated by hand. In the larger churches the hand-operated machines would be replaced with motor-driven machines which are available in many models.

Larger Offices

Up to this point this article is concerned with the one-man office. What takes place when a secretary is added to the staff? Very radical changes will of course be made. The minister now will dictate his letters instead of writing them himself. He will find it possible to give more time to his other obligations. But there will be physical

changes and differences in the conduct of the office.

The one-man church may have a one-room office. Two rooms are better. In one the minister will have his office equipment. The second can be his study. But when a secretary is added to the staff two rooms are essential. The clergyman gets some seclusion from visitors. The secretary will double as a reception clerk to meet people as they come into the office.

As the church office staff increases, more and more duties can be assumed. A single secretary will assume the duties of reception clerk, take care of the minister's correspondence, check his calling lists and answer the telephone. By the nature of the church itself, the secretary will find it necessary to spend much time in conversation with the various leaders on church activities. The minister must keep in touch with the situation to see that she has enough work to keep her busy but he should not permit so much work to be crowded onto her that she becomes confused. Both of these points are important. Idle time is bad for the morale of the employee and creates a bad impression on visitors to the office.

It is always wise, if help is available, to have the official membership records and financial records kept in the church office. But in most churches this may not be possible with but one office employee. Individual judgment will have to be used in each instance.

If help is available the following responsibilities can and should be added to the duties of the office. The opening of envelopes and accounting of monies received at the Sunday services can be a Monday morning "must." The typing and mailing, under direction of the church treasurer, of quarterly statements to contributors. The duplication of announcements for the church and its various subsidiary societies. Taking of minutes of the various official boards and the recording of such minutes in the proper records. The sending out of official announcements and other mail of the church.

As the church staff increases there will be a natural increase in the various items of office equipment. It will mean additional typewriters, files, etc. But there are not many more machines to be added. Some ministers like dictating machines in preference to dictating directly to the secretary. An adding machine will be necessary when money is counted in the church office and financial accounts kept there.

It is important to arrange the office space so that the workers can do their best work and to protect the minister from details which handicap him in his prophetic and pastoral task.

Church Fires Increase

by Marc Maloney

In spite of education on fire prevention church fires are increasing their toll. The author of this article who is associated with Fire Protection Institute, brings our readers up-to-date on their tragic story.

CHURCH fires are running more than 20 per cent ahead of 1947 according to the National Fire Protection Association. Experts from the Association estimate that preventable fires attack six U. S. churches every day or damage nearly 3,000 churches a year.

The combined fire losses of five major church fires in 1947 amounted to more than \$2,172,000. One of the more serious fires occurred in Georgetown, Kentucky. A fire originating from an overheated or defective gas furnace gutted the First Christian Church leaving only parts of the exterior wall standing.

The fire was discovered by a college student who noticed smoke issuing from the church in the early hours of the morning. Although he and several other students entered the building and attempted to check the flames coming from the basement, the fire quickly went beyond control. By the time the volunteer fire department arrived, the entire structure was in flames. The wood-topped steeple crashed into the

interior after flames raced through the tower.

A highly-valued, recently-installed organ and carillon were lost in the blaze, as well as an old silver communion service and other furnishings and equipment. Fire loss damage was estimated at \$280,000.

Last year a large church in Buffalo had two fires due to a gasoline blow torch. The first fire occurred in the morning but was quickly extinguished. The second fire, a few hours later, could not be checked. Within minutes the whole roof was ablaze. The fire got out of control because the dormer window was open. Wind swept the flames into the open cockloft which contained no stops or partitions. Bad dust conditions and flammable debris in the attic served as fuel to the fire. The loss was estimated at \$300,000.

An early morning fire destroyed the 112-year old First Presbyterian Church in New Brunswick, New Jersey, on May 10, 1947. An outsider discovered the fire in the basement after the blaze had gained tremendous headway. The

structure had brick walls but interior construction was ordinary wood joisted, with roof framing also of combustible materials. The intensity of the fire caused the front cornice to collapse. No one was injured. But the destruction was so complete that the cause of the fire could not be determined.

Fortunately, few lives have been lost recently in church fires. But this leaves little room for complacency. A burning church in Baltimore on December 6, 1944, did claim lives. The people in the church hall had been complaining about the heat for some time before discovering a fire which had been burning undetected in a blind attic. Then panic seized those present, and though exits were reasonably adequate, eight lives were lost.

What are you doing to prevent a fire from starting in your church? Fire prevention experts have found that traditional trouble spots still exist in too many of the nation's churches. Fire safety officials are concerned by the number of churches that are left unattended during the week with little or no attention. In view of the difficulty in replacing these structures because of material shortages, to say nothing of the historic and spiritual value of churches, fire prevention and fire protection should be of prime importance to all churches.



Tragedies such as these, shown by church fires in Chicago, Illinois, and Buffalo, New York, are too frequent

One of the outstanding causes of fires in churches is defective or overheated heating plants. Often they remain idle most of the week and then are forced to capacity for Sunday services. Overheating most often occurs at this time. Do not "force" your furnace. Take the time to heat your church gradually. Inspection of the various furnace units is most important.

At least once a year check flues and be certain that they are not corroded. Sparks can escape through cracks caused by rust. Annual inspections should be given to chimneys. Churches are urged to consider the ideal manner of safeguarding their heating plants. Some experts advise locating them in fire-resistant structures outside the main building. Defective and overheated plants cause 20 per cent of church fires.

Defective wiring is another hazard. In many churches electrical circuits are not inspected over long periods of time and insulation becomes dry and brittle. Organs with outmoded electrical equipment cause many fires. Play safe by having all electrical wiring and equipment throughout the church inspected by a competent electrician at least once a year. These experienced workmen can spot unseen hazards and correct them.

Make sure spires are well protected against lightning. These towers, often the highest in town, are attractive targets for a bolt of lightning. For safety, the spires should be well-grounded.

While candles are an essential part of worship services, they do start fires and should be regarded as a fire hazard. When lighting candles see that there is no combustible material nearby that can flare up should the material accidentally be blown or pushed toward the flame. Candle or vigil lights account for five per cent of church fires.

Ordinary good housekeeping in most churches can cut down the annual fire loss tremendously. Cleaning up after socials, caution in disposing of lighted cigarettes and similar precautions against fires that are usually exercised in most homes will help to stop fires.

Fire protection is as important as fire prevention. Equipment should be available in every part of the church. Approved fire extinguishers are designed for this purpose. Easy to handle and loaded with effective fire extinguishing agents, these weapons save millions of dollars worth of property every year. Recently, New York City's Cardinal Spellman put out a blaze in his mansion with a fire extinguisher. He was promptly made an honorary member of the New York Fire Department.



Make sure that your fire extinguisher is of an approved model and properly charged

There is more to fire extinguishers than merely installing them. Knowing a few things about them helps to put out fires faster. There are several types of approved fire extinguishers designed to cope with different classes of fires. Fires involving wood, trash and similar combustible material are quickly put out by extinguishers containing foam or soda and acid. Fires involving oil, gasoline, paint or grease can be smothered by fire extinguishers loaded with dry chemical, carbon dioxide or vaporizing liquid. Electrical fires are particularly hazardous because there is always the possibility of electrocution. However, approved fire extinguishers containing dry chemical, carbon dioxide, or vaporizing liquid can safely be used because these agents are non-conductive.

Regardless of the type of approved fire extinguishers you choose for your church, it is most important that you and staff members learn how to use them. Not knowing how to operate a fire extinguisher may give a fire a chance to get out of control.

One of the main reasons why fires in churches are often so destructive is inferior construction. The use of frame and combustible material in furring contribute heavily to the spread of fire. Many concealed spaces help to fan flames as soon as a fire starts. As soon as possible, have your church inspected to see that fire stops are built in wherever necessary. These fire stops help to cut off drafts and confine the fire.

In 1947 fire losses for the nation reached an all time high of nearly 700 million dollars. It might be well to remind your congregation of the staggering fire losses suffered by this country every year. Remind them too, that in approximately 400,000 fires that either damaged or destroyed homes in

The Dedication of Children*

(To be Used in Churches Which Do Not Practice Infant Baptism)

CONGREGATION: (Read as marked).

"And he came in the Spirit into the temple, / and when the parents brought in the child Jesus / that they might do concerning him / after the custom of the law / then he received him into his arms / and blessed God and said, / Now lettest thy servant depart, Lord, / according to thy word, in peace. / For mine eyes have seen thy salvation / which thou hast prepared before the face of all peoples / a light for revelation to the Gentiles / and the glory of thy people Israel."—Luke 2:22-32.

MINISTER AND CONGREGATION: As a household of faith and a family of God / we, the members of the First Christian Church / greet you in the name of the Lord Jesus Christ / as you come into the church to acknowledge / that these children of your love / are the gift of the heavenly Father. / We would have you feel that this is a precious thing in the sight of God. / You do but remind us of the time / when Jesus was presented as a Babe in the temple / and now be assured / that God, your Father / will hear every prayer you pray for these children.

MINISTER: Do you members of this church acknowledge your responsibility to God for these children and promise henceforth to strive to make this church everything they will need a church to be each step of their way?

CONGREGATION: In the name of the Lord Jesus Christ, we do.

MINISTER: And do you officers and teachers promise to do all you can to help these children grow spiritually as they grow mentally and physically, to the end that they may eventually become obedient Christians?

ANSWER (officers and teachers): We do.

MINISTER: And do you, parents, acknowledge that this child is a gift of God to you, and do you promise to do everything in your power to help it grow into the knowledge and love of God; promising to dedicate your home as a sacred shrine, doing all you can by precept and example to lead your child at the proper age to publicly confess the name of the Lord Jesus and to be baptized in obedience to his commandment?

ANSWER: We do.

*As used in the First Christian Church, Hobart, Oklahoma.

1947, about 6,000 people lost their lives.

Active fire prevention to keep fire from starting and approved fire extinguishers to snuff out fires when they are small is the answer.

I Want to Do Something About The Pay Envelope

by William H. Leach

I HAVE been writing editorials about the minister's pay envelope. Now I would like to do something about it. I have finally evolved a plan which I think has merit. The letter which is presented below is being directed to lay officials who control the church budget. I intend to have it printed in an attractive folder and made available to all readers of *Church Management*.

Many ministers would be embarrassed to plead their own cause before the church officials. But it is a simple matter to see that this proposed circular gets into their hands. I am conscious that some of you may even hesitate to mail copies to your key laymen. My plan provides for that.

This circular letter will cost at present printer's price about five cents each. We will send you as many as you want at fifty cents per dozen. You should not buy too many. Use them only with the key laymen; don't broadcast them.

If you feel that you don't want to mail them yourself, we, in the office of *Church Management*, will do it for you. Send us the names and addresses. We will mail them to the addresses given, in an envelope carrying our return card. We will pay first-class postage on each envelope. The cost for this service will be as follows: Less than one dozen (circular, envelope, addressing and postage) fifteen cents each. One dozen or more, \$1.50 per dozen.

We can't guarantee that the mailing of a dozen circulars to key laymen is going to get you an increase in salary. But it certainly will get the moral issue before them. If an increase does result, the investment you made would be small indeed for the results obtained. And it will be small when compared with the investment we have put into the effort to formulate a plan which will help ministers caught in the disastrous web of inflation.

The letters follow:

WHAT DOES YOUR CHURCH PAY ITS MINISTER?

A Practical Solution to a Disturbing Situation

Our pastor is a fine fellow; he is doing magnificent work; I wish we could pay him what he is worth.

YOU have probably said this, yourself, any number of times. Clergymen are, proverbially, underpaid. When you count up the cost in time and money for his scholastic preparation, the number of hours he works, and the value of his contribution to the community, you will doubtless reach the conclusion that you cannot afford to pay him what he is really worth.

He probably does not look for such adequate compensation. But the church should, at least, make some upward adjustment in his pay to enable him to meet the high cost of living.

Ministers have suffered very seriously because of the inflation. Because of the nature of their calling they are handicapped in asking for a raise. They do not organize into unions and strike. Then, more than any other type of worker they must depend upon the social and spiritual sensitivity of the church-employer.

Now Let's Look at Some Figures

Take the index of the cost of living.

Let the figures of 1935 be considered par or 100%. According to the figures of the Federal Department of Labor the index has risen to 169 in 1948. That is an increase of 69%.

Figures may not mean much to you. But you pay the family bills. You are conscious of the tremendous increase in the costs of maintaining the home. The minister is affected in the same way as you are. He must pay for groceries, clothing, education for his children and all of the other family expenses. Though he is an employee of the church he provides more details for his own work which you or I expect



Has Your Minister's Salary Been Increased?

our employer to provide. Most ministers must provide their own automobiles, pay for the gasoline used in parish work; buy a typewriter for the church office; pay the printer for the stationery which carries the church imprint. And, believe me, inflation has hit them hard.

Check back to 1935. What were you paying your minister then? Keeping in mind that the cost of living has increased 69%, what increase is he receiving in his own pay? If 69% is the answer this letter is not for you.

Your Church Budget Has Increased

Not alone has the cost of living increased but your church budget has been increasing year after year since 1935. I have just been looking up the data.

In 1935 the average Protestant contributed to his church, for all purposes, \$12.10. That means that the average church of 100 members had a budget of approximately \$1210.00; a church of 500 members, a budget of \$6,050.00; the church of 1000 members, a budget of \$12,100.00.*

Now let's see where the church expenses have gone. According to the 1947 reports (those for 1948 are not yet available) the average Protestant is now giving to his church \$20.92 per year. This means that the average church of one hundred members is spending \$2092.00 per year; the church of 500 members is spending \$10,460.00; the church of 1000 members, \$20,920.00. The increase in church expenditures is seventy-three per cent. Thus the actual increase in church giving has increased faster than the cost of living.

Has your minister, or other church employees, received increases commensurate with the overall increase in church receipts? If they have, this letter is not for your church.

If, on the other hand, you find that your minister has received no appreciable increase in his salary, while the church is paying more for other church obligations, you may have a responsibility to present this matter before the proper official body.

I hope that you will feel sufficiently stirred by this letter to make inquiries. If you find that the employees of your church, including minister, custodian, secretarial help, musicians and others, are not receiving their just portion of the church income, will you not use your influence to see that they receive a more liberal treatment?

William H. Leach,
Editor, *Church Management*,
1900 Euclid Avenue,
Cleveland 15, Ohio.

*These and other figures of church giving used are based on the reports of some twenty of the larger denominations which are affiliated with the United Stewardship Council.

Review of Religion, 1947-48

(From page 14)

Catholics have their parochial schools, and Jews have their Hebrew day schools connected with the synagogue. The weekday classes were all that Protestants had in any way comparable to these. In thus distorting the idea of the separation of church and state the Supreme Court was striking at the one group in the country which has been most loyal in upholding the real intention of the First Amendment, which was not to destroy religion but to prevent the introduction in America of the kind of church-state relationship as existed, for example, in Spain:

However, if the court sticks to its principle there may come a time when the decision will be really useful. Roman Catholics have persistently tried to obtain direct government subsidies for their schools, and the decision may have some effect in warding them off from further efforts of this kind.

Turning to the world scene, one of the most outstanding events in contemporary church history is the organization of the first meeting of the World Council of Churches, scheduled to be held in Amsterdam, The Netherlands, August 22 to September 5. Preparations for this meeting, which is to be attended by 450 representatives from 134 churches, have been under way for more than two years. There has been an enormous amount of correspondence, consultation, and exchanges of opinion prior to the assembly, and four large volumes have been written to provide background material for the assembly sessions. The general subject of the assembly is, "Man's Disorder and God's Design," and the theme of each volume is as follows:

The Universal Church in God's Design

God's Design and the Church's Witness

The Church and the Disorder of Society

The Church and International Affairs

The fourth study was to deal with by far the most critical problem of the day. At this time of writing it is too early to indicate the way in which the volume will state the problem or the recommendations which will stand out from it. The contents of the volume are to be presented to the assembly by John Foster Dulles, the eminent chairman of the Department of International Justice and Goodwill of the Federal Council, and Dr. Joseph L. Hromadka, dean of the John Huss Theological Faculty of the University of Prague.

Although estimates vary as to how

much the new World Council can accomplish in reuniting the ranks of Christendom, there can be no doubt that there is a tangible—and rising—desire of church unity in many quarters of the globe. Roman Catholicism is, of course, out of the picture, but outside the Roman fold the will to unity has been making itself felt in many places.

For example, the inauguration of the Church of South India in September, 1947, marked a new experiment in which Anglicans, Methodists, Congregationalists, and Presbyterians were gathered together in an organically united church. In this union bringing together 1,200,000 communicants, the episcopate was retained and harmonized with elements in the church order of Methodism, Congregationalism, and Presbyterianism. A pledge was taken that "neither forms of worship or ritual, nor a ministry to which they have not been accustomed, or to which they conscientiously object, will be imposed upon any congregation during the next 30 years." The organization of the Church of South India was the fruits of 27 years of patient and persistent effort. Dr. Henry Sloane Coffin hailed the organization as "the greatest achievement since the Protestant Reformation," and many other leaders were equally enthusiastic.

In America, Dr. E. Stanley Jones has headed a movement appealing especially to the laity for a "United Church of America" in which denominations joining the union would become "branches" of the one church and have local self-government. Dr. Jones is said to have 200,000 supporters for his federal union plan, together with a considerable amount of financial backing.

Bishop G. Bromley Oxnam of the New York area of the Methodist church, in his address before the Quadrennial General Conference of the Methodist Church in Boston, April 26, issued a call to church union, reiterating the main points of an article he had published in the "Christendom" magazine in March, 1948. In the article Bishop Oxnam scored the present "interminable discussion" of the details of church union, and called on Protestant denominations to appoint representatives to draft a Plan of Union for American Protestantism including a common ministry and common missionary efforts.

Certain Protestant communions which responded affirmatively (or at least not negatively) to an invitation to a conference to plan church unity issued by the Congregational Christian Churches and the International Brotherhood of the Disciples of Christ will

be asked this year to associate themselves in a call to a conference on church union to be held in the fall of 1949.

Meanwhile a number of church mergers have been going forward. The union between the Evangelical Church and the United Brethren was completed at a uniting conference in Johnstown, Pennsylvania. The merged church has a membership of more than 700,000 and is called the Evangelical United Brethren Church.

Negotiations for a merger between the Congregational Christian and Evangelical and Reformed Churches have been in progress for several years. A report on the vote on the merger in the Congregational Churches will be made at the meeting of the General Council in Oberlin in July.

A report on the Plan of Reunion between the Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S. was due at the respective General Assemblies of the two churches late in May.

The Disciples of Christ and the Northern Baptist Convention have commissions studying a merger, also the United Presbyterian Church and the Reformed Church in America.

In June, 1947, Lutherans from 30 countries, meeting at Lund, Sweden, formed a Lutheran World Federation.

Although its significance may easily be exaggerated, the impulse to union among the non-Roman churches must be regarded as a healthy sign. A giant properly posted is more formidable than a long line of dwarfs. The forces hostile to genuine Christianity are uniting to attack; it is the duty of far-seeing and sincere Christians to unite to repel.

JUDGE DISMISSES DISCRIMINATION CLAIM OF INDIAN

Santa Fe, New Mexico (RNS)—U. S. Circuit Judge Orie Phillips of Denver, sitting in federal district court here, dismissed suit brought by Viviano Herrera, former resident of Zia pueblo, against pueblo officials charging he was ousted from the village because he was a Protestant.

The judge, sitting for District Judge Colin P. Neblett, declared the court had no jurisdiction in the case since the plaintiff failed to show the amount of his damages were at least \$3,000, a minimum required in federal court.

In claiming he had been barred from the pueblo on religious grounds, Herrera had sought \$3,000 damages and asked the court to declare the alleged act of the pueblo's officials unconstitutional. The court dismissed the case without prejudice, permitting filing of a new claim.

A Sermon Calendar for the Year*

July 1948—June 1949

Compiled, Edited and Arranged by Thomas H. Warner

A SEASON FOR RE-CREATION

July 4. Independence Sunday.

Topic: A Lesson from the Mayflower.

Hymns: When Morning Gilds the Sky. Mine Eyes Have Seen the Glory. Faith of Our Fathers.

Lesson: I Peter 3:8-22. Text: I Peter 3:13. "And who is he that will harm you, if ye be followers of that which is good?"

Paul tells us that he was ever looking forward. Writing to the Philippians he said, "My one thought is, by forgetting what lies behind me and straining to what lies before me, to press on to the goal for the prize of God's high call in Jesus Christ." 3:13, 14. (Moffatt).

Nevertheless it is well occasionally to look backward. The past has important lessons to teach, lessons that we need to learn and heed today.

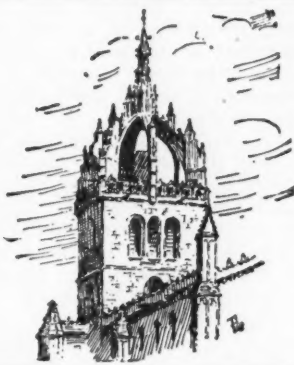
The Pilgrim Fathers came here to enact, constitute and frame just and equal laws. Moreover they promised due submission and obedience to such laws. They set forth their determination in the Mayflower Compact, to which they subscribed their names November 11, 1620.

In the early days of our nation's history laws were respected and obeyed.

The *New York Journal* of November 2, 1778, records this incident. "The theatre being open last evening, the Marquis de La Fayette being in company with his Excellency the President of Congress, asked him to accompany him to the play. The President politely excused himself, the marquis pressed him to go. The President then informed the marquis that Congress having that day passed a resolution, recommending to the several States to enact laws for the suppression of theatrical amusements, he could not possibly do himself the honor of waiting upon him to the play. 'Ah!' replied the marquis, 'have Congress passed such a resolution? Then I will not go to the play.'"

American citizens have gradually drifted away from the practice of law observance. Ralph S. Banay, M.D., Director of Research on Social Deviations, Columbia University, said: "With the passing of each hour during 1944, more than 158 serious crimes were reported to local police authorities in the United States. Each day, on the average, brought 28 felonious killings, 50 rapes, 150 aggravated assaults, and left 129 persons robbed, 555 with their automobiles stolen, and the homes and business places of 749 others burglarized. In addition, 2,176 larcenies occurred during the average day, until by the end of the year, an estimated 1,396,655 major crimes were recorded."

*Sermons are based on the Calendar for the Christian Year prepared by the Federal Council of the Churches of Christ in America and incorporated in the liturgical calendar published in this issue of "Church Management."



What can the average citizen do to meet this problem? He can submit to and obey the laws of the land. He will find that worthwhile.

Peter gave the early Christians some good advice, "Keep all the laws of men, because of the Lord; those of the king, who is over all, and those of the rulers who are sent by him for the punishment of evil-doers and for the praise of those who do well. Because it is God's pleasure that foolish and narrow-minded men may be put to shame by your good behaviour: as those who are free, not using your free position as a cover for wrongdoing, but living as the servants of God, have respect for all, loving the brothers, fearing God, honouring the king." I Peter 2:13-17. (Basic English).

* * *

July 11.

Topic: Quietness and Confidence.

Hymns: Safely Through Another Week. Jesus, Saviour, Pilot Me. Lead Us, O Father, in the Paths of Peace.

Lesson: Psalm 23. Text: Isaiah 30:15. "In quietness and confidence shall be your strength."

Jerusalem was in imminent danger. Egypt was threatening an invasion. An embassy had been sent to the Egyptians. But Isaiah knew it was useless for no reliance could be placed on them. He predicted that a fearful disaster would come upon the Jews because of the course they were following.

Then he uttered a more cheerful note. He predicted a return of the people to God, the disappearance of idolatry, and great agricultural prosperity. "The moonlight glows like sunlight, and the sun shines sevenfold strong, on the day when the Eternal heals his folk, when he binds up their wounds." (Moffatt).

The Jews were inclined to put their trust in arms. They said, "We must have cavalry to make a charge." But the prophet said, "In quietness and in confidence shall be your strength."

Here is a message that the modern world needs to hear and to heed. The governments still put their trust in

arms, and make their preparations accordingly.

Professor Gilbert Murray relates this incident. "An official group at Geneva, as is well known, holds a competition between governments for the biggest lie of the year, and in spite of keen competition, the prize for 1934 was gained by our own War Office (British) for their admirable answer to the Disarmament Commission: 'There are no firms in this country concerned mainly or largely in the manufacture of implements of war.'"

Shakespeare wrote: "I pray you bear me henceforth from the noise and rumor of the field, where I may think the remnant of my thoughts in peace, and part this body and my soul with contemplation and devout desires." People everywhere are of the same mind.

Charles Wagner, the author of the popular book, *The Simple Life*, wrote: "All the strength of the world and all its beauty, all its real joy, all that consoles and adds to hope, all that which sheds light on obscure paths, all that shows us across our poor lives some sublime aim and some immense future, comes to us from simple beings." How true that is.

A little child was taken into the heart of a city one day by a relative. The crowded streets with their stream of traffic—cars pressing upon each other continually—greatly interested the child. She spoke of it on her return. "Weren't you afraid to go across among all those things?" she was asked. "No," she answered serenely. "The big policeman just held up his hand and all the folks and cars waited while Charlotte went over." The child had confidence in the policeman, we may have confidence in God.

We can pray with John Oxenham: 'Mid all the traffic of the ways,

Turmoils without, within,
Make in my heart a quiet place,
And come and dwell within.

* * *

July 18.

Topic: Today and Tomorrow.

Hymns: Holy, Holy, Holy. Peace, Perfect Peace. When the Weary Seeking Rest.

Lesson: Psalm 121. Text: Matthew 6:34. "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself."

This admonition of Jesus has puzzled many. On the face of it it does not seem reasonable. Just what did Jesus mean?

The Revised Versions of the Bible give the clue. The 1900 American Revision reads, "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

Moffatt's Translation reads, "So do not be troubled about tomorrow; tomorrow will take care of itself. The day's

own trouble is quite enough for the day."

The Basic English Version reads, "Then have no care for tomorrow: tomorrow will take care of itself. Take the trouble of the day as it comes."

Professor J. Newton Davies makes this comment: "We are to overcome the evil of care by filling the mind and heart with the concerns of the kingdom of God, a great soul-filling and mind-absorbing end; and we are to struggle after his righteousness—the victory of good in the world, and also personal perfection. We do this by taking each day as it comes from the hands of a gracious God, permitting only the duties of the day to claim our thought. Such a frame of mind is an inexhaustible source of strength for a successful struggle for existence."

"Take the trouble of the day as it comes." That seems to make Jesus' meaning clear.

A man who had creeping paralysis for fifteen years and who was bedridden, when he began practicing sitting in a chair, so that he could go to a picnic, said, "Success comes in cans, not in can'ts."

A famous lady who once reigned in Paris society was so homely that her mother said one day: "My poor child, you are too ugly for anyone to ever fall in love with you." From this time Madame de Circourt began to be kind to pauper children of the village, the household servants, and even the birds that hopped about the garden. She was always distressed if she was unable to render a service. Her goodwill toward everybody made her the idol of the city.

Harriet Martineau, the English author, gives us this page from her life. "I set out to walk the four miles and a half to the Brewery. I could not afford to ride, more or less, but weary already, I now felt almost too ill to walk at all.

"On the road, not far from Shore-ditch, I became too giddy to stand without support, and I leaned over some dirty palings, pretending to look at a cabbage bed, but saying to myself, as I stood with closed eyes, 'My book will do yet.' I moved as soon as I could, apprehending that the passers-by took me to be drunk, but the pavement swam before my eyes so that I was glad enough to get to the Brewery.

"I was glad to go to work to drown my disappointment in a flow of ideas. Perhaps the piece of work that I did may show that I succeeded. I wrote the preface to my *Illustrations of Political Economy* that evening, and I hardly think anyone would discover from it that I had that day sunk to the lowest point of discouragement. At eleven o'clock I sent the servants to bed. I finished the preface just after the Brewery clock had struck two. I was chilly and hungry, the lamp burned low, and the fire was small."

July 25.

Topic: Sons and Heirs.

Hymns: Light of the World. Since Jesus Is My Friend. Saviour, Blessed Saviour.

Lesson: Galatians 4:1-10. Text: Galatians 4:7. "Wherefore thou art no

more a servant, but a son; and if a son, then an heir of God through Christ."

Paul is here pointing out that under the law the Jews were in bondage. But Christians, under the gospel, have received the freedom of sons. They have been made free by an adopting act of God.

Adoption was very generally practiced in the East, and it is frequently alluded to in the Scriptures.

John wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." I John 3:2.

Paul tells us that because we are sons, God has sent out the spirit of his Son into our hearts, saying, "Abba, Father." 4:6. It was not allowed to slaves to use the title "Abba" in addressing the master of the family to which they belonged, or the corresponding title "Imma," or mother, when speaking to the mistress.

Among the Romans there was a two-fold adoption, the one private, the other public. The former was the act of the person who was desirous of receiving a stranger into his family, the later was an acknowledgement of it in the Forum, when the adopted person was solemnly declared to be the son of the adopter.

Sonship is not only a privilege, it is a responsibility. John wrote, "And every man that hath this hope in him purifieth himself, even as he is pure." I John 3:3.

And Peter wrote, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he that hath called you is holy, so be ye holy in all manner of conversation." I Peter 1:14, 15.

Dr. S. Parkes Cadman told this story. A tiresome exhorter, whose endless speaking and unworthy living were the horror and despair of other Christians, rose in a revival meeting and declared, "My feet are on the rock." "They ain't," came from the back of the room. "Why, what do you mean?" said the exhorter. "They are in a pair of shoes you haven't paid for," was the prompt reply.

Undismayed, the exhorter continued. "I do not pay any attention to the sneers of the world," he said. "My motto is that of the Epworth League, 'Look up, and lift up.'" "Yes, and pay up, too," the voice in the back of the room insisted.

It follows that if we are sons then we are heirs. Paul wrote, "For all things are yours; . . . And ye are Christ's; and Christ is God's." I Corinthians 3:21-23.

William F. McDermott wrote: "As a church member, I belong to the largest, most cosmopolitan group in the world. The Christian faith, of which I speak, numbers more than 600 million adherents. Its charter, the Bible, is printed in more than a thousand tongues."

August 1. (Transfiguration).

Topic: Aim High.

Hymns: This Is My Father's World. More Love to Thee. Jesus, Thy Boundless Love to Me.

Lesson: Ephesians 4. Text: Hebrews 6:1. "Let us go on unto perfection."

Charles Haddon Spurgeon, the celebrated English preacher, once said: "He who boasts of being perfect is perfect in folly. I never saw a perfect man. Every rose has its thorns, and every day its night. Even the sun shows spots, and the skies are darkened with clouds. And faults of some kind nestle in every bosom."

Nevertheless, the writer of the letter to the Hebrews suggests that the Christian should aim at perfection. He wrote, "Let us then pass on to what is mature, leaving elementary Christian doctrine behind." (Moffatt).

Jesus indicated that perfection is among the possibilities for the Christian. One day he astonished his hearers by saying, "You must be perfect as your heavenly Father is perfect." Matthew 5:48. (Moffatt).

Paul suited his teachings to the progress of his converts in the Christian life. He wrote, "But I could not discuss things with you, my brothers, as spiritual persons; I had to address you as wordlings, as mere babes in Christ. I fed you with milk, not with solid food, and you are not able even now; you are still worldly." I Corinthians 3:1, 2. (Moffatt).

A number of years ago there was a meeting of the Indiana M. E. Conference at Rushville. A report of the board of examiners was read concerning those who were seeking admittance to the conference. In each case the life history of the applicant was given. The report said that in several instances the applicant had been a Methodist since a child, and a Christian for a number of years. This led Bishop Anderson to remark: "It seems that someone has been doing a mighty good work converting the Methodists here in Indiana."

Paul was an ambitious Christian. He certainly aimed high. He was determined to be satisfied with nothing less than perfection. He wrote, "Not that I have already attained this, nor am I already perfect, but I press on in the hope that I may lay hold of that for which also Christ laid hold on me. Brothers, I do not consider myself as having yet attained it; but one thing I do, forgetting the things that lie behind and stretching forward to those that lie before me, I press on toward the goal for the prize of that high destiny to which God through Christ Jesus is calling me." Philipians 3:12-14. (Shorter Bible).

A writer says: "The completeness of the physical, mental and moral being was the underlying principle of Greek art. In fact it was the keystone of their life and the keystone to their religion." Completeness—perfection—ought to be the aim of the Christian.

Today, let us pray with Frances Havergal:

Take my life, and let it be
Consecrated, Lord, to thee.
Take my moments and my days;
Let them flow in ceaseless praise.

* * *

August 8.

Topic: A Simple Test.

Hymns: O God, I Thank Thee. Take My Life, and Let It Be. O Jesus, I Have Promised.

Lesson: I John 2:1-11. Text: I John 2:3. "And hereby we do know that we know him, if we keep his commandments."

UNITED STEWARDSHIP COUNCIL STATISTICS FOR 1947

On this page you will find the figures for the member denominations; on page 25, the giving of non-member bodies

A Religious Body	TOTAL GIFTS						H Membership Excluding Infants	I Reports for Year Ending
	B Budget Benevolence	C Denomina tional Benevolence	D Other Benevolence	E Total Benevolence	F Congregational Expenses	G All Purposes		
1 Baptist, National		539,022	102,500	641,522	7,488,429	8,129,951	4,160,155	June 30, 1947
2 Baptist, Northern	10,667,693	10,950,893	1,894,216	12,845,109	25,438,654	38,283,763	1,541,991	April 30, 1947
3 Baptist, Southern		27,240,704		27,240,704	87,986,245	115,226,949	5,775,340	Dec. 31, 1946
4 Brethren Church	397,958	481,167	6,008	89,217	308,741	789,908	17,687	March 31, 1947
5 Brethren, Church of	1,274,440	1,527,045	50,000	1,577,045	2,100,000	3,677,045	182,497	Feb. 28, 1947
6 Congregational Christian	2,623,271	3,414,146	2,198,025	5,612,171	21,590,536	27,202,707	1,150,853	Dec. 31, 1946
7 Disciples of Christ	4,037,775	5,271,127	946,293	6,217,420	25,825,758	32,043,179	1,696,051	June 30, 1947
8 Episcopal, Protestant	7,130,294	11,282,650		11,282,650	37,165,066	48,447,716	1,432,857	Dec. 31, 1946
9 Evangelical Congregational		154,471		154,471	319,014	473,985	24,008	March 31, 1947
10 Evangelical & Reformed	1,696,442	2,809,624	1,105,697	3,915,321	12,476,666	16,391,987	708,382	Dec. 31, 1946
11 Evangelical United Brethren	2,802,229	4,015,017	277,617	4,292,634	16,953,958	21,246,592	690,037	Sept. 30, 1947
12 Friends, Ohio (Damascus)	328,500	416,852		416,852	240,148	657,000	4,842	June 30, 1947
13 Lutheran, American	1,317,209	3,134,905	650,385	3,740,290	9,001,286	12,741,576	457,484	Dec. 31, 1946
14 Lutheran, Augustana	783,042	2,679,586		2,679,586	5,931,542	8,611,128	306,786	Dec. 31, 1946
15 Lutheran, United	3,479,651	8,436,363		8,436,363	23,346,494	31,782,857	1,320,687	Dec. 31, 1946
16 Methodist Church	15,318,386	34,580,544		34,580,544	116,616,042	151,196,586	8,430,146	Dec. 31, 1946
17 Nazarene, Church of	916,848	2,352,004	596,699	2,948,703	13,640,306	16,589,099	201,487	Dec. 31, 1946
18 Presbyterian, United	2,133,430	2,388,430	255,221	2,643,651	5,308,221	7,951,872	202,605	March 31, 1947
19 Presbyterian, U. S.	6,452,975	7,650,697	496,754	8,147,451	18,123,908	26,271,359	613,701	March 31, 1947
20 Presbyterian, U. S. A.	8,324,175	18,961,048		18,961,048	59,606,220	78,567,268	2,234,798	March 31, 1947
21 Reformed in America	1,111,211	1,742,124	311,999	2,054,123	5,740,390	7,794,513	178,318	April 30, 1947
Total U. S., 1947	70,795,529	150,028,429	8,846,414	158,476,815	495,207,644	653,694,500	31,330,493	
Total U. S., 1946	63,387,381	131,126,648	7,039,790	138,206,641	453,047,902	591,254,555	30,970,201	
22 Baptist, Maritime		199,202		199,202	1,093,945	1,293,147	63,192	June 30, 1947
23 Baptist, Ontario & Quebec	324,775	524,377	63,390	587,767	1,193,017	1,780,784	57,897	April 30, 1947
24 Baptist, Western Canada	74,989	137,028		137,028	354,767	491,795	17,613	May 15, 1947
25 Presbyterian, Canada	545,252	471,252	369,376	940,628	3,086,572	4,027,200	174,225	Dec. 31, 1946
26 United Church of Canada	3,044,999	6,112,638	1,048,045	7,160,683	9,684,048	16,844,731	767,998	Dec. 31, 1946
Total Canada, 1947	3,990,015	7,541,497	1,480,811	9,025,308	15,412,349	24,437,657	1,074,975	
Total Canada, 1946	3,975,324	4,219,310	722,296	4,941,626	17,727,421	22,643,955	1,053,934	
Grand Total, 1947	74,785,544	157,569,916	10,322,651	167,502,123	510,619,993	678,122,157	32,405,448	
Grand Total, 1946	67,362,705	135,345,958	7,762,096	143,148,267	470,775,323	613,898,510	32,024,135	

A Religious Body	GIFTS PER MEMBER					
	J Budget Benevolence	K Denominational Benevolence	L Total Benevolence	M Congregational Expenses	N All Purposes	O Foreign Missions
1 Baptist, National		.12 (20)	.15 (21)	1.80 (21)	1.95 (21)	.05 (20)
2 Baptist, Northern	6.91 (6)	7.10 (11)	8.33 (9)	16.49 (15)	24.82 (12)	1.87 (7)
3 Baptist, Southern		4.71 (15)	4.71 (18)	15.23 (16)	19.95 (17)	1.41 (11)
4 Brethren Church	22.50 (2)	27.20 (2)	5.04 (16)	17.45 (14)	44.66 (3)	1.53 (10)
5 Brethren, Church of	6.98 (5)	8.31 (9)	8.64 (7)	11.50 (20)	20.14 (16)	1.77 (8)
6 Congregational Christian	2.27 (17)	2.96 (19)	4.87 (17)	18.76 (11)	23.63 (14)	.75 (17)
7 Disciples of Christ	2.38 (16)	3.10 (18)	3.65 (20)	15.22 (17)	18.89 (19)	.81 (16)
8 Episcopal, Protestant	1.97 (8)	7.87 (10)	7.87 (11)	25.93 (7)	33.81 (8)	
9 Evangelical Congregational			6.43 (12)	13.28 (19)	19.72 (18)	1.72 (9)
10 Evangelical & Reformed	2.39 (15)	3.96 (17)	5.52 (15)	17.61 (13)	23.14 (15)	.94 (15)
11 Evangelical United Brethren	4.06 (10)	5.67 (14)	6.22 (14)	24.58 (8)	30.79 (9)	2.54 (5)
12 Friends, Ohio (Damascus)	67.84 (1)	86.09 (1)	86.09 (1)	49.58 (2)	135.68 (1)	11.03 (1)
13 Lutheran, American	2.87 (12)	6.85 (12)	8.17 (10)	19.67 (9)	27.85 (11)	.44 (19)
14 Lutheran, Augustana	2.55 (14)	8.71 (7)	8.71 (6)	19.33 (10)	28.06 (10)	1.09 (13)
15 Lutheran, United	2.63 (13)	6.38 (13)	6.38 (13)	17.67 (12)	24.06 (13)	.73 (18)
16 Methodist Church	1.81 (18)	4.10 (16)	4.10 (19)	13.83 (18)	17.93 (20)	.95 (14)
17 Nazarene, Church of	4.55 (9)	11.67 (4)	14.63 (2)	67.69 (1)	82.32 (2)	4.48 (2)
18 Presbyterian, United	10.52 (3)	11.29 (5)	13.04 (4)	26.19 (5)	39.24 (6)	3.02 (3)
19 Presbyterian, U. S.	10.51 (4)	12.46 (3)	13.27 (3)	29.53 (4)	42.80 (5)	2.24 (6)
20 Presbyterian, U. S. A.	3.72 (11)	8.48 (8)	8.48 (8)	26.67 (6)	35.15 (7)	1.37 (12)
21 Reformed in America	6.23 (7)	9.76 (6)	11.51 (5)	32.19 (3)	43.71 (4)	2.69 (4)
Average U. S., 1947	3.31	4.77	5.05	55.77	20.86	1.05
Average U. S., 1946	2.04	4.23	4.46	14.62	19.08	1.01
22 Baptist, Maritime		3.15 (4)	3.15 (5)	17.31 (4)	20.46 (5)	
23 Baptist, Ontario & Quebec	6.25 (1)	10.10 (1)	11.32 (1)	22.98 (1)	34.31 (1)	2.66 (1)
24 Baptist, Western Canada	4.25 (2)	7.76 (3)	7.76 (3)	20.10 (2)	27.87 (3)	1.25 (3)
25 Presbyterian, Canada	3.12 (4)	2.70 (5)	5.40 (4)	17.71 (3)	23.11 (2)	.71 (4)
26 United Church of Canada	3.96 (3)	7.95 (2)	9.32 (2)	12.60 (5)	21.93 (4)	1.29 (2)
Average Canada, 1947	3.94	7.01	8.39	14.33	22.73	1.20
Average Canada, 1946	3.77	4.00	4.68	16.82	21.50	1.07
General Average, 1947	3.34	4.99	5.16	15.75	20.92	1.05
General Average, 1946	2.10	4.19	4.47	14.70	19.17	1.02

These statistics are furnished by national officers of religious bodies, members of the United Stewardship Council. Budget Benevolence includes contributions to the missionary budgets of the reporting bodies. Denominational Benevolence includes gifts to any benevolence in the denomination including gifts to the national denominational budget. The totals for columns B, C, D, E, F, G, H, are all larger than for the preceding year. The Gifts per member are also larger for J, K, L, M, N, and O.

Compiled for the
United Stewardship Council
Harry S. Myers, Secretary
Hillsdale, Mich.
November, 1947

There are several tests by which one can ascertain his Christian standing.

Jesus gave one, "By this it will be clear to all men that you are his disciples, if ye have love one for another." John 13:35. (Basic English).

John, the disciple whom Jesus loved, gave another. He wrote, "This is how we may be sure we know him, by obeying his commands." (Moffatt).

Later, in the same letter, John wrote, "This is how we are sure that we love God's children, by loving God and obeying his commands (for love to God means keeping his commands). And his commands are not irksome." I John 5:2, 3. (Moffatt).

Albert Barnes, clergyman and commentator, wrote: "It does not require great learning to be a Christian and be convinced of the truth of the Bible.

It requires only an honest heart and a willingness to obey God."

And Montaigne, the French essayist, wrote: "The first law that God ever gave to man, was a law of obedience; it was a commandment pure and simple, wherein man had nothing to inquire after or to dispute, for as much as to obey is the proper office of a rational soul acknowledging a heavenly Superior and Benefactor. From obedience and submission spring all other virtues, as all sin does from self-opinion and self-will."

Peter and John were arrested and put in prison. The next day they were brought before the Council. The high priest said, "Did not we straitly command you that ye should not teach in this name? and, behold ye have filled Jerusalem with your doctrine, and in-

tend to bring this man's blood upon us." Then Peter and the other apostles answered and said, "We ought to obey God rather than men." Acts 5:28, 29.

John Bunyan was an itinerant preacher. Because he persisted in proclaiming the gospel he was arrested. He was kept in jail for twelve years. There he wrote *The Pilgrim's Progress* which one writer suggests, "has done more, save only the Scriptures, to increase citizenship in the kingdom of heaven."

When President Leonard Woods of Bowdoin College, was invited by Louis Phillipe to attend a reception, he did not answer the invitation but appeared at the reception. When the king met him he said he had feared he would not have the pleasure of Dr. Woods' company, as he had not heard from him

in response to the invitation. "We thought," replied Dr. Woods, "that the invitation of a king was to be obeyed, not answered." That should be our attitude towards God.

On an old sundial these words are inscribed:

Give God thy heart,
Thy hope,
Thy service and thy gold.
The day wears on,
And time is waxing old.

* * *

August 15. (Old Home Sunday).

Topic: Grey Heads.

Hymns: Mighty God While Angels Bless Thee. How Sweet the Name of Jesus Sounds. Jesus, Lover of My Soul.

Lesson: Psalm 90. Text: Proverbs 20:29. "The glory of young men is their strength; and the beauty of old men is the grey head."

On Old Home Sunday many who return for the day are well advanced in years. It will therefore not be inappropriate to direct our attention to those who have passed the peak and are now going down the hill of life.

The writer of the Book of Proverbs suggests that the aged have a beauty all their own. He wrote, "And the beauty of old men is the grey head." Moffatt translates the verse: "A young man's strength is his charm; and grey hairs make an old man beautiful."

Again he writes, "The hoary head is a crown of glory, if it be found in the way of righteousness." 16:31.

Isaiah also has an assuring message for the aged. "And even to your old age I am he; and even to hoar age will I carry you." 46:4.

Paul gives a timely suggestion to both young and old. He wrote, "Reckoning the time, because the days are evil." Ephesians 5:10. It is especially significant today when so many of the old restraints are discarded.

Robert Southey, the English poet, wrote "The Inchcape Rock." It tells of a bell buoy placed over a rock which was hidden beneath the waves. The motion of the waves rang the bell and many a fisherman was warned and kept his boat away from the rock. But one day Ralph the Rover cut the fastening of the warning bell in sport. Months after, returning in a vessel laden with the treasures he had gathered, he drew near the shore. A fog obscured the view. Then Ralph longed for the Inchcape bell. But no warning bell was heard, and his life and treasures were lost on the rock from which he had cast it away.

The evening of life need not be dreaded. There is a comforting passage in Genesis, "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." 15:15.

Thomas Palmer, a minister of the seventeenth century, wrote: "A comfortable old age is the reward of a well-spent youth. Instead of its introducing dismal and melancholy prospects of decay, it should give us hopes of eternal youth in a better world."

When Ed Harris, part Creek Indian, observed his 109th birthday, at Decatur, Illinois, there was no special celebration. He said: "When a man stays on this earth 109 years, God puts him there for a purpose." Then he added: "I don't know why he did it, though." A little more tired at close of day; A little less anxious to have our way; A little less ready to scold and blame;

A little more care for a brother's name; And so we are nearing the journey's end,

Where time and eternity meet and blend.

* * *

August 22.

Topic: A Square Deal.

Hymns: Father of Lights. Lead On, O King Eternal. Awake My Soul.

Lesson: Romans 2:1-11. Text: Romans 2:6. "Who will render to every man according to his deeds."

Here is a passage that should arrest serious attention. We are responsible beings—responsible to God. He will render to every man according to his deeds. In other words, he will give everyone a square deal.

Consciously or unconsciously we persuade ourselves that we can live as we please and all will end well. It is against that attitude that Paul warns. v. 3.

God is generous in his dealings with his children. Paul writes of his goodness, forbearance and long-suffering. The purpose of these is to lead us to repentance, not to indifference or false security. v. 4.

There are two alternatives before us.

1. We can harden our hearts. We can persist in being impenitent. But by so doing we shall incur the wrath of God. v. 5.

Benito Mussolini at one time was poor, unknown, a hater of war, a preacher of pacifism and universal brotherhood, a flaming torch lighting the way to social justice. But when success came he became a dictator and incurred both the wrath of God and of man.

2. We can patiently continue in well doing. This will win for us glory, honor and immortality. v. 7.

"I often think," said an English writer, "of the old Greek motto which may be rendered, 'Hold on and hold off.' We must find out our literary or scientific work, or whatever kind it is to be. We must hold on to that like grim death and refuse to be diverted from it into all sorts of pleasant paths that may open before us, or that our friends would fain persuade us into, or else we shall find that the sun is setting and our day's work is undone." What kind of a record are you making? James M. Barrie wrote: "The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he hoped to make it."

When Mr. Gladstone became premier of England, a man called on his old tutor to congratulate him on the high position gained by his pupil. The tutor replied: "I had two letters this morning from old pupils—one prime minister, the other gatekeeper of a workhouse."

Reuben Miller was at one time a county auditor. He died in 1880 at the age of 83. The epitaph on his tombstone reads:

Here lies a man—a curious one,

No one can tell what good he's done

Nor yet how much of evil.

Where now his soul is, who can tell?

In heaven above, or low in hell?

With God or with the devil.

Thank God we can know what our destiny will be.

KINGDOMTIDE

August 29. (Labor Sunday).

Topic: Cardinal Principles.

Hymns: Workman of God. We Give Thee But Thine Own. Where Cross the Crowded Ways of Life.

Lesson: Proverbs 13:1-12. Text: I Corinthians 9:10. "For our sakes no doubt this is written."

In Deuteronomy 25:4 this law is recorded. "Thou shalt not muzzle the ox when he treadeth out the corn."

Paul suggests that this law also applied to humans. He wrote, "It is written in the law of Moses, You must not muzzle an ox when he is treading the grain. Is God thinking here about cattle? Or is he speaking purely for our sakes? Assuredly for our sakes." I Corinthians 9:9, 10a. (Moffatt).

In modern language what Paul is saying is that the worker is entitled to a fair share of the proceeds, whether on the farm or in the factory.

Paul tells why this law was made. "This word was written for us, because the ploughman needs to plough in hope, and the thresher to thresh in the hope of getting a share in the crop." v. 10b.

At a panel discussion sponsored by the Churchmen's League of the Cleveland Church Federation five cardinal principles were agreed upon as a basis on which the church might cooperate with labor.

1. There should be an absolute respect for personalities. Both labor and management should stop calling each other names and add a little dignity to their disputes.

2. Truth is a valuable and healing thing. It should be adhered to in controversies and should be told by management, labor and newspapers reporting such controversies to the public.

3. Any group has the right to organize to promote the general welfare of the group.

4. Workers unable to reach an agreement with an employer on wages, hours and working conditions have the right to withhold their labor—the right to strike—just as the employer has the right not to sell the product he manufactures unless he gets his price.

5. Both labor and management should refrain from practicing discrimination against individuals because of race, creed or color.

A number of years ago a newspaper carried this item. "About the time that Carnegie interests decided to bring furnaces to Conneaut, independent steel men saw that their investments would be jeopardized. They went to Morgan (J. Pierpont) and asked him for money to consolidate. They did better than that—they bought out Carnegie for a billion and some millions of dollars."

"Morgan made one demand. He said: 'I demand from the United States Steel Corporation that the first consideration shall be the humanity of the men—the obligations that they have as human beings to those dependent on them.' He was always that way. He demanded that the company lay aside stock for employees, and he permitted them to buy it with increased wages."

J. Pierpont Morgan put into practice the law which Paul advocated.

* * *

September 5.

Topic: Keep Clean.

Hymns: Awake, My Soul. Take Time

THESE TABLES GIVE THE FIGURE OF TOTAL AND PER CAPITA GIVING OF FIFTEEN DENOMINATIONS WHICH ARE NOT AFFILIATED WITH THE UNITED STEWARDSHIP COUNCIL

A Religious Body	TOTAL GIFTS							
	Budget Benevolence	Denominational Benevolence	Other Benevolence	Total Benevolence	Congregational Expenses	All Purposes	Membership Excluding Infants	Reports for Year Ending
1. Brethren, National Fellowship	318,471	318,471	68,084	386,555	548,184	934,739	14,500	June 30, 1947
2. Brethren, United (Huntington)	32,850	216,084	6,203	222,287	591,776	814,063	17,739	Sept. 30, 1947
3. Church of God, Bible Place	523,716	523,716	.....	523,716	.....	523,716	40,000	July 31, 1947
4. Churches of God in N. A.	40,430	80,148	.....	80,148	618,116	698,264	31,000	May 1, 1947
5. Gospel, Foursquare .....	.....	.....	.....	2,393,019	.....	2,393,019	50,614	Dec. 31, 1946
6. Lutheran, Evangelical	1,452,438	4,867,949	1,467,560	6,335,509	10,245,296	16,580,805	506,396	Jan. 31, 1947
7. Lutheran, Missouri Synod	2,588,819	9,899,895	.....	9,899,895	31,025,474	40,925,369	1,086,592	Dec. 31, 1946
8. Lutheran, United Evangelical	120,000	181,000	60,000	241,000	691,000	932,000	30,000	Dec. 31, 1946
9. Methodist, Wesleyan	3,062,249	3,278,395	.....	3,278,395	2,838,639	6,117,034	30,157	April 30, 1947
10. Moravian (Northern Province)	117,734	134,033	7,209	141,242	393,575	524,817	20,895	Dec. 31, 1946
11. Presbyterian, Associate Reformed ...	90,042	125,192	.....	125,192	607,194	732,386	24,651	March 31, 1947
12. Presbyterian, Cumberland	206,126	206,126	.....	206,126	1,241,225	1,447,351	76,276	April 30, 1947
13. Presbyterian, Orthodox .....	.....	71,000	.....	71,000	366,000	437,000	5,700	March 31, 1947
14. Seventh-Day Adventist	23,009,144	23,955,505	1,414,391	25,369,896	3,966,675	29,336,571	220,122	Dec. 31, 1946
15. Universalist	44,489	44,489	.....	44,489	.....	44,489	46,443	Aug. 31, 1947
Total, 1947	31,606,508	44,425,719	3,023,447	49,318,469	53,133,154	102,441,523	2,201,085	

After this was in type the Free Methodist report was received. Their contributions for All Purposes was \$3,099,836. This makes a total of \$105,541,459.

A Religious Body	GIFTS PER MEMBER					
	Budget Benevolence	Denominational Benevolence	Total Benevolence	Congregational Expenses	All Purposes	Foreign Missions
1. Brethren, National Fellowship	21.96 (3)	21.96 (3)	26.65 (4)	37.80 (3)	64.46 (4)	8.28 (2)
2. Brethren, United (Huntington)	1.85 (11)	12.18 (6)	12.53 (5)	33.36 (4)	45.89 (6)	.....
3. Church of God, Bible Place	13.09 (4)	13.09 (4)	.....	.....	.....	2.34 (7)
4. Churches of God in N. A.	1.30 (12)	2.58 (13)	2.58 (13)	19.93 (10)	22.52 (12)	1.38 (9)
5. Gospel, Foursquare .....	.....	.....	47.27 (3)	.....	47.27 (5)	3.45 (6)
6. Lutheran, Evangelical	2.86 (8)	9.61 (7)	12.51 (6)	20.23 (9)	32.74 (9)	1.03 (11)
7. Lutheran, Missouri Synod	2.38 (10)	9.11 (8)	9.11 (9)	28.53 (5)	37.66 (7)	.42 (13)
8. Lutheran, United Evangelical	4.00 (6)	6.03 (10)	8.03 (10)	23.03 (8)	31.06 (10)	1.00 (12)
9. Methodist, Wesleyan	101.54 (2)	108.71 (2)	108.71 (2)	94.12 (1)	202.83 (1)	3.95 (4)
10. Moravian (Northern Province)	5.63 (5)	6.41 (9)	12.36 (8)	23.94 (7)	36.331 (8)	4.60 (3)
11. Presbyterian, Associate Reformed ...	3.65 (7)	5.07 (11)	5.07 (11)	24.67 (6)	29.71 (11)	1.49 (8)
12. Presbyterian, Cumberland	2.70 (9)	2.70 (12)	2.70 (12)	16.27 (12)	18.97 (13)	1.18 (10)
13. Presbyterian, Orthodox .....	.....	12.45 (5)	12.45 (7)	64.21 (2)	76.66 (3)	3.50 (5)
14. Seventh-Day Adventist	104.52 (1)	108.87 (1)	115.25 (1)	18.02 (11)	133.27 (2)	30.22 (1)
15. Universalist .....	.95 (13)	.95 (14)	.95 (14)	.....	.....	.....
Average, 1947	14.73	20.65	23.33	24.09	46.54	3.96

The religious bodies listed in this table have reported for the first time. When compared with contributions for the preceding year these groups show about the same increase that is manifested in the report of bodies that have been reporting constantly.

to Be Holy. Rock of Ages.

Lesson: I Thessalonians 4:1-12. Text: I Thessalonians 4:7. "But God hath not called us to uncleanness, but unto holiness."

Paul is here exhorting the Christians at Thessalonica (the modern Salonika) to live godly lives. He said he had already told them how they ought to live. They should live in a way that would please God.

"For the purpose of God for you is this: that you may be holy, and may keep yourselves from the desires of the flesh; so that every one of you may keep his body holy and in honour; not in the passion of evil desires, like the Gentiles, who have no knowledge of God." vs. 3-5. (Basic English).

It is not easy to live a clean life. Temptations to uncleanness abound.

"No man becomes fully evil at once, but suggestion bringeth on indulgence; indulgence, delight; delight, consent; consent, endeavor; endeavor, practice; practice, custom; custom, excuse; excuse, defence; defence, obstinacy; obstinacy, boasting, a seared conscience and a reprobate mind."

A writer says: "When I was traveling from London to the North, at Guide Bridge two men entered the compartment in which I was sitting. One was a neat respectable working man, the other a filthy, dirty-looking tramp, so dirty that I removed as far as possible from him.

"We had not traveled far, however, before I found that he was a well-educated and intelligent man. In fact it transpired that at one time he had been an undergraduate of Cambridge University, and had come to grief through drink. After riding a short

distance, he began to converse so intelligently upon Homer and his poems, Handel, Mozart, and their music, that I forgot all about his filthy condition."

But it is possible to keep one's self unspotted from the world.

William Penn said: "If thou wouldst conquer thy weakness thou must never gratify it. No man is compelled to evil, only his consent makes it his. It is no sin to be tempted, it is to yield and be overcome."

A Turk in Anatolia hospital at Marsovan, said to President White: "I've been studying you people, while I've been lying here, trying to find out the secret of it all, and at last I've found out. What a place under your administration signifies is this, you can put down fifty gold liras anywhere you happen to, leave it just as long as you want, and when you look for it you will find it right where you put it."

Others testified that they never knew it was wrong to lie or curse or steal till they realized it in the atmosphere of the hospital, or never knew that people could live with one another without hard thoughts and words and unkind acts till the hospital showed them that it could be done.

September 12.
Topic: The Return of the Wanderer.
Hymns: Begin My Tongue Some Heavenly Theme. O For a Closer Walk With God. O Jesus, Thou Art Standing.

Lesson: I Peter 2. Text I Peter 2:25. "For ye were as sheep going astray."

The New Testament writers gave some excellent advice to the early Christians. In this chapter Peter advised

his readers not to resent injustice. He writes, "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." He added that Jesus did not, and he left an example that they should follow in his steps.

Then Peter reminds them of an important fact. "For ye were as sheep going astray."

Dr. Bonar wrote:
I was a wandering sheep,
I did not love the fold;
I did not love my Shepherd's voice,
I would not be controlled;
I was a wayward child,
I did not love my home,
I did not love my Father's voice,
I loved afar to roam.

Wandering is followed eventually by remorse. Jane Porter, the novelist, wrote: "The fruition of what is unlawful must be followed by remorse. The core sticks in the throat after the apple is eaten, and the sated appetite loathes the interdicted pleasure for which innocence was bartered."

Then Peter stated another significant fact. "But are now returned unto the Shepherd and Bishop of your souls."

Dr. Bonar continues:
The Shepherd sought his sheep,
The Father sought his child;
They followed me o'er vale and hill,
O'er deserts waste and wild:
They found me nigh to death,
Famished, and faint, and lone;
They bound me with the bands of love,
They saved the wandering one.

In a little four-room house a woman whose features told of mental agony, was sleeping in a rocking chair. On the table the dim light of a lamp fell upon an open Bible. It was after

eleven o'clock when the door opened and a young woman walked quietly in. She looked eagerly into the face of the sleeper, threw her arms around her neck, kissed her, and said, "Mother, I have come home to stay." The mother replied, "I knew that you would come, daughter. I have asked God every day and night to bring you to yourself and send you home to me."

When the wanderer has returned, he can say with the Psalmist, "The Lord is my shepherd; I shall not want. . . . Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." 23.

Dr. John R. Mott said: "I have recently asked people among other questions, 'What is the greatest thought you ever had, in terms of its effect upon you and upon others?' A great statesman replied, 'The thought that the Lord is at my right hand.'"

* * *

September 19.

Topic: Stop! Look! Live!

Hymns: Christ Whose Glory Fills the Skies. Fairest Lord Jesus. Dear Lord and Father of Mankind.

Lesson: II Kings 9:1-20. Text: II Kings 9:20. "And the driving is like the driving of Jehu, the son of Nimshi, for he driveth furiously."

Jehu was one of Israel's kings. We are told he was selected by God to be the instrument for inflicting his judgments on the house of Ahab.

One day Jehu mounted his chariot and went toward Jezreel. The watchman standing on the tower saw a cloud of dust about Jehu. A horseman was sent out to inquire whether he came with peaceful intent. He did not return. Then another messenger was sent and he did not return. Then the watchman reported, "The driving is like the driving of Jehu, for he drives furiously."

The thing that arrests our attention is that Jehu was a reckless driver. He was a prototype of the reckless drivers of our day. And their name is legion.

In 1935 an advertising campaign was carried on in the Rochester, N. Y., newspapers to counteract the rapidly mounting deaths in auto accidents. One headline read, "35,000 dead—46 in Rochester." That was typical of what is happening in the nation at large.

The creator of the national safety slogan, "Stop, Look, Listen," was Ralph R. Upton, a high school teacher. This warning was posted at grade crossings all over the nation. But Upton did not heed his own slogan. He and his wife were killed in an automobile accident.

Much reckless driving is due to alcohol. A Connecticut highway commissioner maintained for years that experience teaches that the driver who has had but a drink or two, and who shows no sign of drunkenness, and who feels himself in perfect driving condition, is the most dangerous man on the highway. Dr. Walter Miles of Yale joined in that opinion. He said that drunken driving is responsible for only seven to ten per cent of traffic fatalities, whereas one-third, thirty-three per cent, of auto accidents are probably caused by alcohol-affected drivers.

The Cleveland slogan for 1947 was Stop! Look! Live! Its purpose was to arrest the attention of everybody to

the risks incurred by undue haste.

Charles A. Stoddard, the American author, wrote: "Rapidity does not always mean progress, and hurry is akin to haste. The old fable of the hare and the tortoise is just as good now, and just as true, as when it was first written."

A Washington sculptor tried to get a life mask of President Theodore Roosevelt. He finally came to Mrs. Roosevelt for aid. "How long would it take to make the cast?" she asked. "About twenty minutes," he replied. "Then that settles it," returned Mrs. Roosevelt, "no human power could induce my husband to remain still twenty minutes." He was a typical American.

* * *

September 26. (Religious Education Sunday).

Topic: Head, Hand, Heart.

Hymns: My God, How Wonderful Thou Art. Spirit of God. Lamp of Our Feet.

Lesson: II Chronicles 17:1-10. Text: II Chronicles 17:9. "And they taught in Judah, and had the book of the law of the Lord with them."

Jehoshaphat was the son of Asa. He succeeded his father on the throne of Judah. He was a prince of distinguished piety and his reign was prosperous. He caused the altars and places of idolatry to be destroyed.

Then Jehoshaphat put on a campaign of religious education. He caused a knowledge of the law of the Lord to be carried throughout all the cities. The Levites were commissioned for this work. They taught in Judah and carried the book of the law with them.

A campaign of religious education is greatly needed today. At a conference of public school principals and teachers several citizens were invited to give suggestions on improving the present methods. A lawyer said, "It remains for the schools, in these days when religion has lost its grip, to lay hold of the souls of the children. Schools cannot wash their hands of character building."

An English educator writes: "Very few of these young people have had any definite religious instruction. The scriptures are comparatively unknown to them. . . . It is clearly evident that the ordinary Sunday school, with its obsolete equipment, inefficient teaching staff, and lack of curriculum, will never again influence youth."

He makes an interesting suggestion. "In our churches there are both men and women who have taken their degrees in art, science or literature, etc. Or if not a degree, they have taken some special training which places them well in advance of these young people in many ways. If such people would be prepared to open up, say on Sunday afternoons, religious co-educational gatherings in their homes, thousands of these splendid young men and women would find their ideal in Christ, and so be started on the Christian way."

Parents are under obligation to furnish religious instruction to their children.

More than one hundred years ago, Charles Dickens wrote a letter to the head of a school for underprivileged children. He wrote: "The kind of thing I wish to know is your average number of scholars, whether it increases or falls off, whether any boys

are pretty constant in their attendance, whether the ignorance of their parents be one of your rocks ahead, and the like." Is the ignorance of parents one of the rocks ahead of religious educators?

Some years ago *The World's Work* gave an account of the Page County schools in Iowa. It said that instead of the "three R's" they had the "three H's." They were head, hand and heart. Thus the whole pupil was educated. No education is complete without the education of the heart. And that is the function of religious education.

* * *

October 3. (World Communion Sunday).

Topic: One Body, One Spirit.

Hymns: Blest Be the Tie that Binds. Bread of the World. According to Thy Gracious Word.

Lesson: Ephesians 4:1-16. Text: Ephesians 4:4. "There is one body and one Spirit."

Writing to the Christians at Ephesus, Paul put great emphasis on the word "one." He told them there was one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.

Furthermore Paul declared that God's purpose in giving Christian workers various abilities was for the perfecting and edifying of the saints, "till they all come in the unity of the faith . . . unto a perfect man." v. 14.

Paul believed in Christian unity and looked forward to the day when it would be achieved.

This desirable end has not yet been reached. But progress is being made, some serious setbacks notwithstanding.

What can we do to promote unity? That is a timely question.

1. We can be tolerant of individual Christians whose belief is not in entire harmony with our own.

James Maxton was a radical labor leader. His views were widely different to those of Winston Churchill. A writer said, "The doctrine of each was poison to the other." Yet when Mr. Maxton died, it was recalled that when he was seriously ill some years ago, Mr. Churchill who was then in Quebec, wired to London to see that fresh flowers were sent to him every day.

2. We can be tolerant of the churches whose creed is not entirely in harmony with the creed of the church to which we belong.

Dwight L. Moody made a shrewd remark to a man who had been brought up in a different school of religious thought to himself. He said, "O, the kind of wagon one rides in is not the thing to worry over, but whether we get to the same destination."

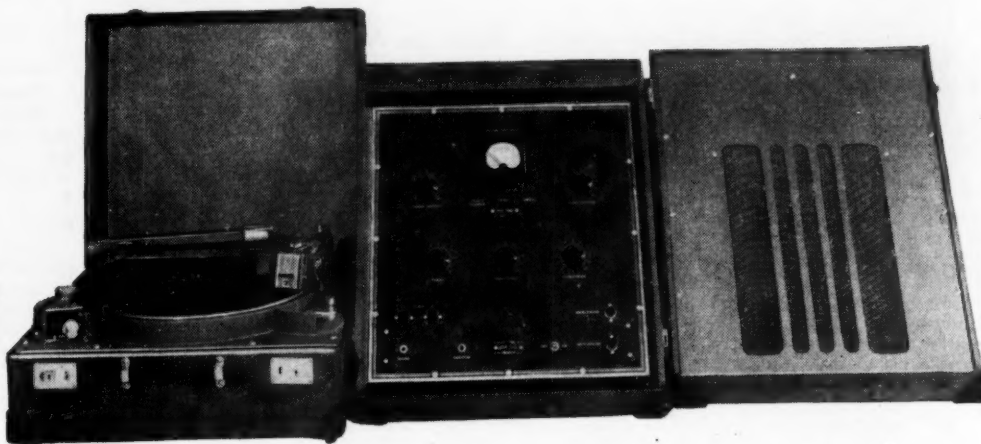
On this World Communion Sunday let us sense the fact that there is a Holy Catholic Church.

Bishop Theodore Woods said: "I believe in the Holy Catholic Church." That is the faith which unites us all, from the first generation until now. In a world torn with controversy as to the meaning of life, seething with every conceivable variety of opinion, religious and otherwise, there stands a world-wide society, founded on the impregnable rock of the Incarnation, whose very existence is due to the fact of God in Christ, charged to administer Christ's sacraments, commissioned to deliver Christ's message, pledged to

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Let us say with Whittier:
O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

October 10.

Topic: The Reward of the Faithful.

Hymn: Father in Heaven, Who Lovest All. Soldiers of Christ, Arise. When on My Day of Life.

Lesson: Matthew 25:14-30. Text: Matthew 25:23. "Well done, good and faithful servant."

This sentence is taken from one of our Lord's exquisite stories. A banker went on a foreign tour. He turned his capital over to his employees, giving to each according to his ability. He returned after a long absence. The employees reported the results of their investments. To those who had done well he said, "Well done, good and faithful servant." To the one who had done nothing he said, "Thou wicked and slothful servant."

That story, said Jesus, is emblematic of the kingdom of heaven.

1. God requires faithful and whole-hearted service. Dr. Adam Clarke, the Bible commentator, once said that the old proverb about having too many irons in the fire was an abominable lie. "Have all in it," he said, "shovel, tongs and poker."

2. God rewards faithfulness by giving larger opportunities and greater responsibilities.

Dr. Barnardo did a great thing for the waifs of England. When he began his work the secretary of the Charity Organization Society called him a scoundrel. He thought he was trading on the charity of the public for his own advantage. He lived to redeem from misery and crime 60,000 waifs, and to be acknowledged as the most competent benevolent organizer in the world.

3. Faithful service results in happiness. "Enter thou into the joy of thy lord."

A writer says: "Every duty brings its peculiar delight, every denial its appropriate compensation, every thought its recompense, every cross its crown. Pay goes with performance as effect with cause. . . . God does not require us to live on credit, he pays us what we earn as we earn it."

These lines are simple but they are true.

The little things we give away
The little deeds we do each day,
The little things we smile and say,
The little games we laugh and play—
All add to the good we do,
Bring joy and cheer to me and you,
With sunshine all the way.

Sir George Williams was the founder of the Young Men's Christian Association. From a humble beginning it became a world-wide organization. "Loved by all," was the simple suggestive motto in white flowers on the back of the hearse which carried his body to its resting place in St. Paul's Cathedral. The rush of business on the streets of the city paused when the procession passed, and crowds stood bareheaded in the rain. The famous cathedral held a great congregation representing all parts of the world and

many branches of the church.

"Be thou faithful unto death, and I will give thee a crown of life."

October 17.

Topic: Pure Religion.

Hymns: My God, How Wonderful Thou Art. Heaven Is Here. Thou Lord of Life.

Lesson: James 1:12-27. Text: James 1:27. "Pure religion and undefiled before God and the Father is this . . ."

There are many definitions of religion. One writer says: "True religion shows its influence in every part of our conduct. It is like the sap of a living tree, which penetrates the most distant boughs."

Richard Cecil said: "Whatever definitions men have given of religion, I find none so accurately descriptive of it as this, that it is such a belief of the Bible as maintains a living influence on the heart and life."

James gives a unique definition. "Pure, unsoiled religion in the judgment of God the Father means this: to care for orphans and widows in their trouble, and to keep oneself from the stain of the world." (Moffatt).

James' definition is partial. But it directs attention to a very important phase of religion. One which is vital and pressing today.

The attitude of devastated countries towards Christianity in the future will be largely determined by the way in which the Christian church puts into practice James' concept.

The world food situation is likely to remain critical for the next four or five years. This warning has been issued by Sir John Boyd Orr, Director-General of the Food and Agricultural Organization. He made this statement in a letter to governments and international organizations. A preliminary estimate of world food needs which accompanied his letter made a stark forecast of the situation.

An American visitor to the Philippines wrote: "She made the best and shortest speech I heard in the Philippines. We went to visit the broken little church at Linga . . . where she is deaconess." After our greeting she stood to say:

"You will notice that only women and children are here in church today. That is because all of our men were executed by the Japanese in 1944 when the American Army threatened from Manila, and they feared our men would aid the Americans."

"Now the women have to fish to keep their children alive. We are so poor we could not pay our pastor, so he has to fish too. We do not ask for clothing or food, our rice and fish are enough, but we need your help in rebuilding our little church, for since the massacre our church is our only hope and help. You Americans have promised so much, but we have seen so little."

The visitor wrote: "I rose in the midst of that church full of widows and orphans, thinking, 'Pure religion is to visit the fatherless and widows in their affliction,' and I promised with trembling voice that the people of America would help build the church at Linga. I wonder if that will be just another promise?"

A collector for a charitable institution called upon a man who excused himself from making a contribution

on the plea that he could not afford it. As the collector sat in the expensively furnished room, he felt that the plea had been sincere. When the man appeared he mentioned the purpose of his call, then added, "But I see, sir, that you cannot afford it, such a scale of expenditure as I see indicated by everything around me can leave you little for charity." This cutting reproach made a profound impression upon him. Later he sent the collector a check for \$1,000.

October 24.

Topic: Life's Opportunities.

Hymns: God the Lord a King Remaineth. The Son of God Goes Forth to War. Forward Through the Ages.

Lesson: I Corinthians 16:1-14. Text: I Corinthians 16:9. "For a great door and effectual is opened unto me."

Paul was a busy man. He was engaged in a great work. Fresh opportunities were ever opening before him. Writing to the church at Corinth he said, "I am staying on for the present at Ephesus till Pentecost, for I have wide opportunities here for active service—and there are many to thwart me." (Moffatt).

The question is sometimes raised as to whether there are as many opportunities for people today as there used to be. Lord Stanley thought so. He said, "Opportunity, sooner or later, comes to all who work and wish."

Benjamin Disraeli, Queen Victoria's favorite prime minister, wrote, "The secret of success in life is for a man to be ready for his opportunity when it comes."

John B. Gough, the famous temperance orator of a century ago, said: "If you want to succeed in the world you must make your own opportunities as you go on. The man who waits for some seventh wave to toss him on dry land will find that the seventh wave is a long time coming. You can commit no greater folly than to sit by the roadside until someone comes along and invites you to ride with him to wealth or influence."

A young man of burning ambition approached a successful merchant and asked him to reveal the secret of his success. "There is no easy secret," the merchant said, "you must jump at your opportunity." "But, sir, how can I know when my opportunity comes?" "You can't," replied the merchant, "you've just got to keep jumping."

Two laborers were working on the Northern Ontario railroad. One of them got mad at the other and hurled a stone at him. The fellow dodged and the missile struck a boulder just behind him and split it. Other laborers stopped the fight. One of them picked up the boulder that had been split and found the interior of it to be almost pure silver. Developments followed and great silver, nickel and cobalt mines were opened.

Albert Winter, a ship's fireman, left his vessel at a port in New Zealand to seek work ashore. He was walking along a stream when a pigeon attracted his attention. He picked up a stone to throw at the bird and its weight caused him to examine it. It was a gold nugget. From that came wonderful discoveries. Winter sold the claim he staked out for \$375,000.

There are uncut jewels of possible fame,

Lying about in the dust,
And many a noble and lofty aim
Covered with mould and rust.
And oh! this place, while it seems so
near,
Is farther away than the moon.
Though our purpose is fair, yet we
never get there—
To the land of "Pretty Soon."

The road that leads to that mystic land,
Is strewn with pitiful wrecks,
And the ships that have sailed for its
shining strand
Bear skeletons on their decks.
It is farther at noon than it was at
dawn,
And farther at night than at noon;
Oh! let us beware of the land down
there—
The land of "Pretty Soon."

October 31. (World Temperance Sunday. Reformation Day).

Topic: Unrealized Expectations.

Hymns: From All That Dwell Below the Skies. In the Hour of Trial. Once to Every Man and Nation.

Lesson: Esther 1:1-12. Text: Esther 1:8. "And the drinking was according to the law."

Ahasuerus the king of Persia, invited his princes and servants to a great celebration. He wanted to show them the riches of his glorious kingdom. At the feast there was wine in great abundance. But no one was compelled to drink. The record says, "And the drinking was according to the law, none did compel; for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure."

Drinking today as then is legal. It was made so by the repeal of prohibition, by the votes of the states.

In his proclamation announcing the repeal of prohibition, President Roosevelt said: "I ask the wholehearted cooperation of all our citizens to the end that this return of individual freedom shall not be accompanied by the repugnant conditions that obtained prior to the adoption of the 18th amendment, and those that have existed since its adoption. Failure to do this will be a living reproach to us all."

"I ask especially that no state shall by law or otherwise authorize the return of the saloon either in its old form or in some modern guise. I trust in the good sense of the American people that they will not bring upon themselves the curse of excessive use of intoxicating liquors to the detriment of health, morals and social integrity. The objective we seek through a national policy is the education of every citizen toward a greater temperance throughout the nation."

Those ardent hopes of the President have been rudely shattered. This is frankly admitted by those who favored repeal.

Municipal Judge Joseph N. Ackerman, father of the Ohio State Beer Bill, reported: "The bootleg situation in Cleveland is as bad if not worse than during the dry regime. And it's the same kind of bootlegger, the kind that will bribe or anything—that means danger to the present setup. Unless something is done we will have prohibition back again in this state. Why there are 5,000 bootleg joints in Cleveland at the present time."

Colonel Hughes, when he was Direc-

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tor of the Ohio Liquor Control Commission, told the representatives of the Sunrise Brewing Co., "you fellows brought us prohibition, and you'll bring it back to us yet."

Is prohibition coming back? There are signs that it is on the way. A letter to a city newspaper contained these pregnant sentences.

"Brewers and distillers will ignore all warning that millions of us who once favored repeal of prohibition are becoming more and more resentful at their repudiation of the 'treaty for decency' which they made with the nation in return for the privilege of being allowed to re-engage in business.

"There has been justification for the charge that a shrewdly organized fanaticism forced prohibition on an unwilling public, not yet educated to it, and while 4,000,000 citizens were disfranchised. A very few more years of such conditions as the brewers and distillers are responsible for today, and they will be returned to oblivion by a vote which will be as unquestionable and as overwhelming for decency as was the one in Cleveland last November."

November 7. (World Peace Sunday).

Topic: Where Wars Begin.

Hymns: Thou Art, O God, the Life and Light. Thy Kingdom Come, O Lord. God of Our Fathers.

Lesson: James 4. **Text:** James 4:1. "Whence come wars and fightings among you?"

James asks a question, "Whence come wars and fightings among you?" That is an important question. To cure any evil it is necessary to get at its root.

James answers his own question by asking another. "Is it not from these passions of yours that war among your members?" He comments, "You crave and miss what you want, you envy and covet, but you cannot acquire: you wrangle and fight. You miss what you want because you ask with the wicked intention of spending it on your pleasures." vs. 1, 2. (Moffatt).

Human nature has not changed much with the passing of the years. James' charge can truthfully be brought against our generation. People still envy and covet.

Dryden wrote:

Base rivals, who true wit and merit hate,
Maliciously aspire to gain renown,
By standing up, and pulling others down.

What is the remedy for this evil? James gives the answer. "Submit yourselves to God." v. 7.


The French bishop, Jean Baptiste Massillon, said: "God should be the object of all our desires, the end of all our actions, the principle of all our affections, and the governing power of all our whole souls."

Plato wrote: "To escape from evil we must be made as far as possible, like God; and this resemblance consists in becoming just, and holy, and wise."

In a radio broadcast, Karl Barth, the Swiss theologian said: "It is the Christian church that should say clearly that true reality, today as always, is founded and fulfilled by the will and act of God. Let me try to express the most sublime truths in the most simple terms I can find—the will of God is his faithfulness, which binds him to

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man as man's ally and helper. . . . We cheat ourselves with illusions, peoples and individuals, the statesmen and the masses take wrong decisions, make mistakes in using or neglecting possibilities or opportunities that are being offered them today, because they act upon some other assumption than the recognition of this true reality."

This evil will become less acute as men come to know each other better. John Foster Dulles wrote for the Associated Press: "The United Nations is a good school in which to learn the lesson of brotherhood. In the Assembly, ideas are freely exchanged. Since there are over fifty delegations, each, on the average, has one minute of speaking to fifty minutes of listening. . . . The best way for men and women to achieve fellowship, according to my experience, is for them to work together for common goals. When they do that, they think of each other as comrades."

When ex-President Kruger of the Transvaal was on his death bed, he said to his physician, "I no longer hate the English. It is a pity there was war, but everything, I believe, will come right in the end."

November 14.

Topic: Life's Shadows.

Hymns: Every Morning Mercies New. From Every Stormy Wind that Blows. How Firm a Foundation.

Lesson: Lamentations 5. **Text:** Lamentations 5:15. "The joy of our heart is ceased; our dance is turned into mourning."

Lamentations is a poem, in couplets, on the destruction of Jerusalem and Judah by Nebuchadnezzar and the Chaldees. It is a sort of dirge on the theocratic state. But it is not all mournful. The hope is expressed of its future restoration in a purer and better form.

Many of the couplets of the poem are equally applicable to individual lives. Such a one is our text, "The joy of our heart is ceased; our dance is turned into mourning."

There is much sunshine in the average life, seasons when the heart is filled with joy. But shadows are apt to gather and then the sunshine is blotted out.

As Richard Cecil said: "Never was there a man of deep piety who has not

been brought into extremities, who has not been put into fire, who has not been taught to say, 'Though he slay me, yet will I trust in him.'"

What can we do when life's shadows gather? We can consult God. That was Charles H. Spurgeon's advice. He said:

"If you tell your troubles to God you put them into the grave, they will never rise again when you have committed them to him. If you roll your burden anywhere else it will roll back again, like the stone of Sisyphus."

Life's shadows can be sublimated. Paul did that. He wrote, "Three times over I prayed the Lord to make it leave me, but he told me, 'It is enough for you to have my grace: it is in weakness that (my) power is fully felt.' So I am proud to boast of all my weaknesses, and thus to have the power of Christ resting on my life." II Corinthians 12:8, 9. (Moffatt).

Dwight L. Moody said: "I was at a meeting in London when I was there, and I heard a man speak with wonderful power and earnestness. 'Who is that man?' I asked, my curiosity being excited. 'Why, that is Dr. —. He is blind.' I felt some interest in this man, and at the close of the meeting I sought an interview, and he told me that he had been stricken blind when very young. . . . He became a servant of the Lord, and was permitted to print the Bible in twelve different languages, printed in the raised letters, so that all the blind people could read the Scriptures themselves."

"He had a congregation, my friends, of three millions of people, and I think that blind man was one of the happiest beings in all London. He was naturally blind, but he had eyes to his soul, and could see a bright eternity in the future. He had built his foundation upon the living God. We pity those who have not their natural sight, but how you should pity yourself if you are spiritually blind."

John Bunyan wrote:

He that is down need fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

November 21. (Men and Missions Sunday).

Topic: Running Away From Duty.

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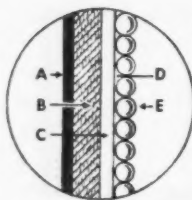
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Hymns: Every Morning Mercies New. Stand Up, Stand Up for Jesus. Who Is On the Lord's Side?

Lesson: Jonah 1. Text: Jonah 1:3. "But Jonah rose up to flee unto Tarsish from the presence of the Lord."

The story of Jonah inevitably calls to our minds his reported experience with a great fish.

But that is not the main point of the story. It is the story of a man who ran away from duty.

The word of the Lord came to Jonah instructing him to go to Nineveh and to protest against its wickedness. Jonah did not relish the task. So he went to Joppa and took a ship to Tarsish, hoping to escape from the presence of the Lord.

Jonah is not the only man who has run away from duty. When we are asked to undertake an unpleasant task we are inclined to exercise our wits to avoid it.

But we run away from duty at our peril. Duty is above all consequences. It commands us to look neither to the right, nor to the left, but straight ahead. Every act of duty is an act of faith. It is performed in the assurance that God will take care of the consequences.

Lord Burnham said: "We should plan boldly, set ourselves difficult tasks, challenge the spirit of the world with the spirit of the Christ. Make no little plans, they have no magic to stir men's blood, and probably themselves will not be realized. Make big plans, aim high in hope and work, remembering that a noble logical diagram once recorded will never die, but long after we are gone will be a living thing, asserting itself with ever-growing insistence."

Happily there are those who respond eagerly to the call of duty.

Albert Schweitzer was one. He had not bothered before starting his medical course to ascertain if the mission board would accept his services. When he offered himself the board was very much opposed because of his advanced ideas. Finally, it gave him permission to visit each member individually in order to be questioned on his orthodoxy. This he refused to do because the Master never required anything beyond the will to follow him. At last the board gave its permission.

Then there was the matter of finance. He had no money, the board gave him none, and did not even offer to pay his fare. So he went from friend to friend and secured the needed amount.

At the height of the Civil War, when everyone seemed at a loss to know what to do, the President bewildered and Congress bewildered, Admiral Farragut sat in a parlor at Washington. Some one spoke of the uncertainty. Said the admiral, "I have one great advantage in this matter. I have only to go where I am sent."

Ralph Waldo Emerson wrote these lines:

So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, "Thou must,"
The youth replies, "I can."

ADVENT AND CHRISTMASTIDE
November 28. (Thanksgiving Sunday).

Topic: Wholehearted Praise.

Hymns: God of the Earth, the Sky, the Sea. Praise My Soul the King of Heaven. Come, Ye Thankful People Come.

Lesson: Psalm 9:1-11. Text: Psalm 9:1. "I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works."

Psalms 9 and 10 were originally one. Psalm 10 has no title, and the two Psalms use a common expression, "in times of trouble." These Psalms furnish the first example in the Psalms of an acrostic, every other verse beginning with a different letter of the Hebrew alphabet in successive order.

Psalm 9 opens with a hymn celebrating God's marvelous works. That is a favorite theme of the Psalmists.

In Psalm 92 we read: "It is a joy to give thanks to the Eternal, to sing thy praise, O thou most high, to proclaim thy goodness in the morning, and thy faithfulness at night. Thy doings have made me glad, O thou Eternal, I sing for joy at all that thou hast done. How great are thy deeds, O Eternal, how deep are thy designs!" vs. 1, 2, 4, 5. (Moffatt).

Our forefathers praised God. Describing the first encounter of the Pilgrims with the Indians, Governor Bradford said: "Thus it pleased God to vanquish their enemies and give them deliverance; and by his special providence so to dispose that not any one of them were either hurt, or hit, though their arrows came close by them and on every side of them. . . . Afterwards they gave God solemn thanks and praise for their deliverance, and gathered up a bundle of their arrows and sent them to England."

We do well when we follow the example of our forefathers. True we have been disillusioned and disappointed. A columnist writes:

"It is about time for the appearance of that Glad New World about which endless speeches were made and acres of words were printed while the war was on. As soon as our enemies had been delivered into our hands we were to be translated to it without shock, and there live happily without toil and without discomfort."

The Glad New World has not yet appeared. But we must not give way to pessimism. Rudyard Kipling's lines are apropos today.

If you can dream—and not make dreams your master;

If you can think—and not make thought your aim,

If you can meet with Triumph and Disaster—

And treat those two imposters just the same;

If you can bear to hear the truth you've spoken

Twisted by knaves to make a trap for fools,

Or watch the things you gave your life to broken,

And stoop and build 'em up with worn-out tools.

Yours is the Earth and everything that's in it,

And which is more—you'll be a Man, my son!

The Psalmist's praise was wholehearted. Ours should be of the same quality.

December 5. (Bible Sunday).
Topic: Know Your Bible.

Hymns: Father We Praise Thee. Holy Father, Thou Hast Given. O Word of God Incarnate.

Lesson: Psalm 119:97-112. Text: Psalm 119:104. "Through the precepts I get understanding."

Psalm 119 was not intended to be sung or chanted. It was probably recited by the Levitical members of the choir.

In the Psalm there is expressed a passion for the law. "O how I love thy law." To the Psalmist it was not an irksome task, but a passionate privilege, to know the law and obey it. The author seems to have completely absorbed the teaching of Deuteronomy.

In the stanza, verses 97 to 104, the author expresses his devotion to God and his law. He meditated in it all the day. Its words were sweet to him. Through its precepts he got understanding.

It is important that we should know our Bibles. That is the conviction of many eminent people.

Benjamin Franklin wrote: "Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures."

Daniel Webster said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper. But if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

President Theodore Roosevelt said: "Almost every man who has by his life work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life work largely upon the teachings of the Bible."

There is an impression abroad that the Bible is being neglected today. But that does not seem to be in accord with the facts.

The Scripture Union of England has 1,000,000 registered daily Bible readers.

During World War II our War Department bought 11,000,000 Bibles for our soldiers.

A new three-story building, recently dedicated in Chicago, stands as a monument to the faith and work of a group of Christians who have distributed 15,000,000 Bibles and Testaments around the world, mostly in hotel rooms. It is the international headquarters of the Gideons.

This organization, which has been spreading Christianity from man to man for nearly fifty years, grew out of a chance meeting of two traveling men who conducted an impromptu Bible class in a crowded small-town hotel in 1898.

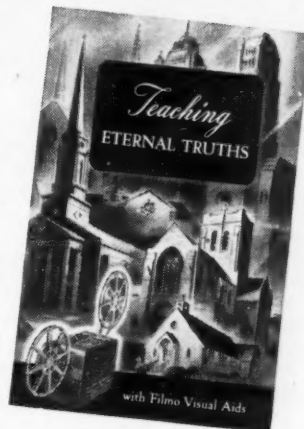
A woman gave her physician a list of her symptoms and answered his questions. She was astonished at his prescription. "Madam, what you need is to read your Bible more. Go home and read your Bible an hour a day, then come back to me a month from today." In a month she went back to his office. "Well," he said, "I see you are an obedient patient and have taken my prescription faithfully. Do you feel as if you needed any other medicine?" "No, doctor," she said, "I don't, I feel like a different person. But how did you know that was just what I needed?"

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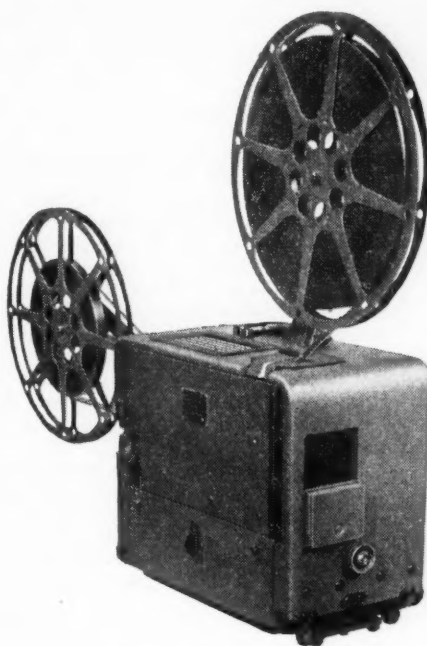
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December 12.

Topic: A Better Day is Coming.

Hymns: Joyful, Joyful, We Adore Thee. Rejoice, Ye Pure in Heart. Ye Servants of God.

Lesson: Zephaniah 3. Text: Zephaniah 3:9. "That they may all call upon the name of the Lord, to serve him with one consent."

Zephaniah was one of the minor prophets. His message was delivered during the early part of Jeremiah's ministry. It was designed to excite the Jews to repentance in view of threatened judgment. Furthermore it was designed to comfort them with the promise of the final triumph of righteousness.

Zephaniah believed that the civilization of his day was intolerably bad. That his own nation was involved in it. That things would not be better until they were even worse. That God would shortly sweep away the whole existing order. That eventually a new era would dawn in which men would turn to God and serve him with one consent.

History does repeat itself. Zephaniah's statement of conditions in his day is as modern as this morning's newspaper.

A great religious movement is in progress in England. It is the Christian Commando Campaign. At its launching in London 3,000 Commandos—clergy and laymen from all the Protestant churches of the land were present.

Lord Inman said that recent figures had been published showing that only one in twenty people went to church. That only twelve per cent pray. That only fifteen out of a hundred in a Youth Club could repeat the Lord's Prayer. He continued: "The decline of religious faith and practice is having grave repercussions on our national life. The nation is drifting on a dangerous current. That drifting must be stemmed or there will be a pagan cataclysm which will send this country reeling back into the dark ages." That is typical of conditions in all parts of the Christian world.

Zephaniah painted a dark picture. But he was optimistic. He looked forward to the day when all the people would call upon the name of the Lord and serve him with one consent.

Let us be optimistic too. Christianity has within it a regenerative power which is able to redeem the race and purify society.

As Professor Smyth pointed out, the apostles carried Christianity into every town and village and hamlet which had been ruled by Greek and Roman paganism. It changed the calendars of the nations. It secured for the slave, the down-trodden, the ignorant, the prisoner, the despised and the outcast immunities and privileges that they had never known before. That can be repeated in the twentieth century if Christians exhibit the zeal and persistence of the early Christians.

It is said that Charles H. Spurgeon, the famous Baptist preacher, was fond of this Civil War story. When the Union soldiers were retreating from the valley of Virginia, they burnt a bridge over the Shenandoah. Stonewall Jackson sent for his bridge builder. He said, "You must keep men at work all day and all night and finish that bridge by tomorrow morning. My engineer will give you a plan." Early

OUR UNDEVELOPED RESOURCES



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the next morning the general sent for the bridge builder. "Well," he said, "did the engineer give you the plan?" He replied, "The bridge is done, I don't know whether the picture is or not."

Spurgeon said: "Now that is the kind of bridge builders we want in the church, men to go right ahead with their own work no matter what their neighbors are doing."

* * *

December 19. (Christmas Sunday).

Topic: Finding the Messiah.

Hymns: As With Gladness Men of Old. Joy to the World. Angels from the Realm of Glory.

Lesson: Matthew 2:1-12. Text: John 1:41. "We have found the Messiah, which is, being interpreted, the Christ."

"Messiah" is a Hebrew word signifying anointed. It corresponds to the Greek word Christos. The word often occurs in the Old Testament in its literal sense, meaning one who has been anointed.

But the word is also used with a specific meaning. It signifies the Supreme Deliverer, the One who was promised from the beginning, and about whom a long series of prophecies runs through the entire history of the Jews from Abraham to John the Baptist.

That was a momentous occasion when Jesus appeared on the bank of the river Jordan where John the Baptist was conducting a preaching mission. That was the day when John "saw and bear witness that this is the Son of God."

The following day was also a momentous occasion, when two of John's disciples followed Jesus. One of the two was Andrew. He went after his brother Simon and delivered the exciting message, "We have found the Messiah."

At the Christmas season the advent of the Messiah is celebrated the world over. The ceremonies at Bethlehem are of special interest. December 23, 1946, this newspaper story was sent from the "little town."

"Priests and their helpers put the finishing touches tonight on the altars in St. Catherine's and the adjoining Church of the Nativity, where traditional Christmas Eve service will be held in this hallowed birthplace of

Jesus Christ.

"They tested the electric lights on the big star that is symbolic of the Star of Bethlehem which guided the three wise men to the manger of the infant Jesus nearly 2,000 years ago. . . . The lights worked fine, and the priests were assured that they would guide thousands of the faithful to this shrine, only five miles from Jerusalem."

The Messiah is more than willing to come to those who desire him. As Thomas A. Kempis wrote: "Christ will come to thee, holding out to thee his consolation, if thou prepare him a fit dwelling within thee."

Mary Foot Griffling wrote these lines: Though thousands were abroad that night

On whom it shed its kindly light,
Only a few folk, here and there,
Saw the star—and knelt in prayer.

These wise men traveled day and night,
Seeking with heart and soul and might
To find the meaning of that star—
They found it in the Christ Child, far.

Lord, keep us watchful, lest we be
Among those thousands who just see
A star, a tree, a flower, the sod,
But never see beyond them—God.

* * *

December 26.

Topic: Counting Our Days.

Hymns: O God, the Rock of Ages. Backward We Look. O God, Our Help in Ages Past.

Lesson: Psalm 90. Text: Psalm 90:12. "So teach us to number our days, that we may apply our hearts unto wisdom."

Psalm 90 bears the title, "A Prayer of Moses the Man of God." Some Bible scholars think it was written during the "Back to Moses Movement" about 500 B.C. However that may be, the sublimity of the Psalm is independent of its age.

The writer reviews human life in broad outlines. He reaches some somber conclusions. Then he utters an earnest prayer, "So teach us to number our days, that we may apply our hearts unto wisdom."

Moffatt translates the passage, "O teach us so to count our days, that we



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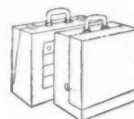
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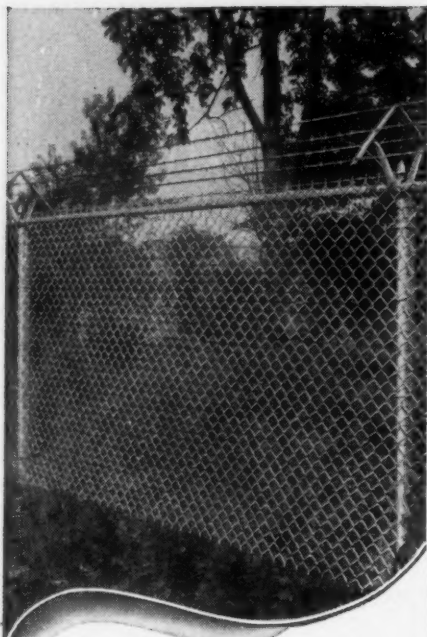


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may take it to heart."

Looking backward as we draw near to the close of 1948 we may learn some valuable lessons.

1. Life is unpredictable. Emerson wrote: "Life is a series of surprises. We do not guess today the mood, the pleasure, the power of tomorrow."

2. Life is brief. The Psalmist wrote, "Our life is over like a sigh. Our life is seventy years at most, or eighty at the best." (Moffatt).

With that in mind Carlyle said: "Our life; a little gleam of time between two eternities. No second chance for us forever more."

3. God is eternal. The Psalmist wrote, "Age after age, Lord, thou hast been our home; from all eternity thou hast been God, ere ever the hills were born, ere ever earth and world were made." (Moffatt).

It is the thought of God's stability that gives us poise and confidence.

Off the eastern coast of Scotland, on the famous Inchcape Reef, rises the Belle Rock Lighthouse, built by Robert Stevenson, the grandfather of Robert Louis Stevenson, the writer. Turner painted a picture of this lighthouse in a storm, and very grand and terrible the scene is, as the slender stone tower rises from the clutching waves, whose baffled foam beats high against the glasses of the light at its top. But no wave can stir the solid masonry that is riveted into the reef, and holds aloft the beacon of safety through storm and calm. That lighthouse is a true symbol of God.

He leads us on by paths we did not know;

Upward he leads us, though our steps be slow,

Though oft we faint and falter on the way,

Though storms and darkness oft obscure the day;

Yet when the clouds are gone,

We know he leads us on.

* * *

January 2. (Week of Prayer).

Topic: Waiting on God.

Hymns: Another Year of Setting Suns. There's a Wideness in God's Mercy. Standing at the Portal.

Lesson: Psalm 27. Text: Psalm 27:14. "Wait on the Lord, . . . wait, I say, on the Lord."

The Psalmist is far away from Jerusalem. He longs for the Temple worship. Surrounded by enemies, faced with grave peril, he is not afraid. Trust in God has conquered his fear. Although he could not worship in the Temple, he could worship where he was. He could wait on the Lord.

As we enter upon a new year this admonition has a special significance. Two courses are open before us, we can depend upon our own ability and resources, or we can depend upon God. We can plan our own path or we can seek divine direction.

They that seek God's guidance achieve the highest in life. As Isaiah said, "Young men may faint and weary, the strong youths may give way, but those who wait for the Eternal renew their strength, they put out wings like eagles, they run and never weary, they walk and never faint." 40:30, 31. (Moffatt).

There are times when we realize our utter inadequacy in seeking to meet life's problems. Such a time came to

Abraham Lincoln when he said: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day."

When we are at our wit's end there is only one resource. We must turn to God.

As Dr. Archibald Alexander said: "It is as natural and reasonable for a dependent creature to apply to its Creator for what it needs, as for a child to solicit the aid of a parent who is believed to have the disposition and ability to bestow what it needs."

Mrs. William R. Moody once said: "I was troubled at one time about my influence in a place where I was studying, and where there were no Christians. I shall never forget the advice that my father gave me, 'Do not worry about your influence. Keep in communion with Christ every day through the Word and through prayer, and God will look after your influence.'"

A story is told of a warrior who, when his enemies were in hot pursuit, stopped and dismounted to tighten his saddle-girth. His comrades were disgusted. But if he had rushed on, his saddle would have slid from his horse's back and he would have been captured or slain. In an emergency it is wise to stop for prayer.

The camel kneels at break of day,
To have his guide replace his load,
Then raises up again, to take
The desert road.

So I should kneel at morning's dawn
That God may give me daily care,
Assured that he, no load too great,
Will make me bear.

EPIPHANY

January 9. (Missionary Sunday).

Topic: The Test of Love.

Hymns: O Zion Haste. God Send Us Men. Be Strong, We Are Not Here to Play.

Lesson: I John 3:16-24. Text: I John 3:17. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his heart against him, how dwelleth the love of God in him?"

According to John the supreme test of love is whether or not it is expressed in action. It is not enough to say we love the brethren or humanity at large. The important question is does our love find expression in benevolent acts.

Saint Oswald, King of Northumbria, accompanied the monk Adian in his missionary journeys. One day, as he feasted with the monk at his side, the thegn whom he had set to give alms to the poor at his gate, told him that a multitude still waited fasting without. The king ordered the untasted meat before him to be carried to them, and his silver dish to be divided among them. Adian seized the royal hand and blessed it. "May this hand never grow old," he said.

There is great need in the world. There has always been great need, but today it is more acute than ever. The urgent requests for loans, the appeals for food and clothing, etc., emphasize this somber fact.

It is the duty of Christians to respond to this need. James puts that obligation in these stark words, "If a

brother or a sister is without clothing and in need of food, and one of you says to them, Go in peace, be warm and full of food, but you do not give them the things of which their bodies have need, what profit is there in this?" 2:15, 16. (Basic English).

Unfortunately contributions to humanitarian and religious projects are not as generous as they might be.

Dr. John McKenzie, when he was Moderator of the General Assembly of the Church of Scotland, told this story to illustrate the disproportion in giving in the present age. The widespread increased expenditure on the part of the wage earners brings this into prominence. A scholar was asked in Sunday school, "How much do you give for an ice cream cone?" "Sixpence," was the reply. "How much for a seat at the cinema?" "Ninepence." "How much have you brought for the church of Jesus?" "A penny."

But there are some generous givers. An old lady, plainly dressed went to the Mission House, London. "What do you want?" she was asked. "I wish to contribute my humble mite to my poor suffering brethren in India." She handed in a small package, was thanked and withdrew. When it was opened they found a piece of paper on which was written, "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me." There were also notes to the value of \$4,000. The woman would not give her name and disappeared as mysteriously as she came.

In a poem entitled "Growing Old" these lines occur:

A little less care for bonds and gold;
A little more zest in the days of old;
A broader view and saner mind,
A little more love for all mankind;
And a little more careful of what we say

And so we are faring a-down the way.

January 16.

Topic: Time to Retire.

Hymns: O God, Our Help in Ages Past. God Is Love. O Love Divine.

Lesson: Job 5. Text: Job 5:26. "Thou shalt come to thy grave in a full age."

There comes a time when one begins to think about retirement.

E. H. Jeffs, editor of the *Christian World*, wrote: "We ought in fact to regard retirement as a perfectly natural and honorable condition, and to dissociate it from ideas of general breakdown and uselessness. . . . We believe nowadays that a man prepares himself in active living for what life of the spirit may continue when the bodily life is laid aside. Yet I think that retirement, and preparation for it, might well be regarded as part of the shaping of the completed personality."

Retirement is anticipated with pleasure. One thinks of the leisure he will have. The opportunity to do the things he has always wanted to do. The trips he will be able to take. The hobbies he will be able to pursue.

But the retirement years do not always measure up to one's anticipations. One finds he does not have the energy he used to have. Physical infirmities begin to appear. Financial problems present themselves.

Nevertheless it is possible to enjoy the closing years of one's life. They

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can be spent in rounding up one's activities.

To quote Mr. Jeffs again: "If a man learns anything from the passing of the years at all, I think he learns this—that a time comes when life, regarded as enjoyment and eager anticipation, begins to prove a disappointment. Happy and wise is the man who can then quite deliberately and cheerfully accept life as duty and quiet service. Such a life has many pleasures as its by-products. The great thing is to go on half-pay without grumbling, content to know that we did our duty in our marching days."

Eliphaz gave Job this assurance. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." That should be our aim.

This fantasy appeared in the *Cleveland Plain Dealer*. "There was a light knock at the outer door, and the child playing on the floor with her grandfather suddenly looked up. 'Somebody's knocking, gran'pa,' she said. 'Shall I go?'"

"I guess I know who it is," the grandfather replied. 'I saw him looking in the window just now. Yes, you may go.' So the child opened the door and looked out and presently came back.

"It's an old, old man, gran'pa, an' he says his name is Old Age, an' he's got a lot of things in a basket for you.' The grandfather laughed.

"He's making a duty call, dearie," he said. 'Did he mention what he had in his basket?' 'Some of th' things, gran'pa. He's got aches and pains and shakiness and wrinkles and lameness and weakness.' The grandfather laughed again."

"A full supply, eh? Well, dearie, you go back and tell him I'm so busy playing with you that I haven't any time to bother with him. Just tell him there's nothing doing today."

John Gillick makes a good suggestion in these lines:

Many a time I've heard it said
That the man who watches the road
ahead

As he goes along, and pays no mind
To the miles and years he's left behind,
Will keep his youthful point of view.
And so it seems that the thing to do,
If you want your joie de vivre to last,
Is to live in the future and not the past.

January 23.

Topic: The Divine Giver.

Hymns: O God, Whose Love Is Over All. Thou Grace Divine. In Heavenly Love Abiding.

Lesson: Deuteronomy 8. Text: I Chronicles 29:12. "Both riches and honor come of thee."

David had a number of unique characteristics. Among other things he was an outstanding organizer. If he lived today he would be a political leader, a captain of industry, the president of a labor organization, or a prominent religious leader.

In I Chronicles 21 to 29, we have an account of the preparations for the building and administration of the Temple. In Chapter 29 we are told that the people gave willingly. It records David's final appeal for free-will offerings for the financing of the project. It met with an instantaneous response.

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Poem and Committal Service

by Roscoe M. Giles*

A SERVICE OF COMMITTAL

Thou wilt keep him in perfect peace
whose mind is stayed on Thee;
Because he trusteth in Thee.

We know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

The Committal

In these moments we sorrow, but not as those who are without hope, for we have faith in him who brought again from the dead the Lord Jesus, the great shepherd of the sheep. Trusting in his love, and holding fast to our faith in immortality, we leave here the earthly garment which our loved one left behind when his spirit was set free for that fuller life which is the goal and destiny of just men made perfect.

May the good fruits of his life, and the power of his example abide with us as blessed memories and as an inspiration to worthier life and service, until we, too, come to the end of this pilgrimage, and are gathered in the eternal fold where death shall be no more. Amen.

The Prayer

O God of infinite compassion, who art the comforter of Thy children; look down in tender love and pity, we beseech Thee, upon Thy servants. In the stillness of our hearts we entreat for them Thy sustaining grace. Be Thou their stay, their strength, and their shield, that trusting in Thee, they may know Thy presence near and in the assurance of Thy love be delivered out of their distresses. Through Jesus Christ our Lord. Amen.

One sentence in David's final prayer is worthy of special attention. "Both riches and honor come of thee."

We are prone to forget that vital fact. If we achieve prosperity we like to think it is the result of our own ability. But that does not necessarily follow.

Frederick Dinkleberg designed the Flatiron Building in New York. He was also the architect of famous bank buildings, of the Marshall Field building in Chicago, and the Wanamaker store in Philadelphia. He attained distinction in his profession, and a fortune. But his firm went down in a financial crash. At seventy-two he and his wife went on the relief rolls. When he died in the county morgue his body was wrapped in canvas and taken away in a mud-spattered hearse. One does not know what personal factors entered into the tragic story, but

The Benediction

(The prayer in this committal service is one of the generally used prayers for this purpose.)

THE FALLEN WALLS

It was a dwelling-place, no more,
Of one we loved who lived within a while;

We knew his presence by his deeds,
We knew his nearness by his smile.

It was the instrument by which he worked—

They were his hands, his feet;
Muscle and bone and nerve he used
To make his tale of years complete.

But dwellings crumble with the years,
Walls totter, timbers rot:
The tool from constant years wears out
And fails—this is our common lot.

We call it death, and dread the parting hour

When the loved form at last is laid away;

We dread the tender rites that mark
The disposition of the common clay.

But lo! a greater truth we know,
Though now the tenant dwells within no more,

He only moved away, he gained
Translation to a fairer shore.

Life ended to begin anew;
Beyond our sight he liveth still.
We can but dream of what he knows,
We can but trust the Father's will;

And trusting, turn to common tasks,
Dreaming the while of life beyond the years—

God's perfect love holds him and us,
And God Himself shall wipe away all tears.

*Minister, Community Reformed Church, Manhasset, New York.

it is a sad commentary on human life.

This does not mean of course that talent and diligence are to be decried.

A marshal of France had risen from the ranks to a dukedom by his own ability and perseverance. He was snubbed by some hereditary nobles in Vienna. He retorted, "I am an ancestor, you are only descendants."

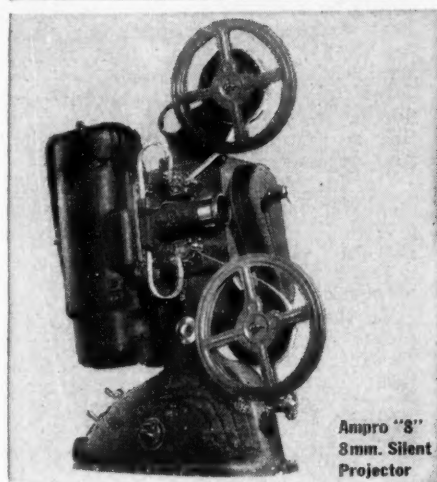
It does mean however that we should recognize the fact that all good gifts come from God, and that we are correspondingly indebted to him.

Shakespeare wrote: "Or any ill escaped, or good attained, let us remember still Heaven chalked the way that brought us thither."

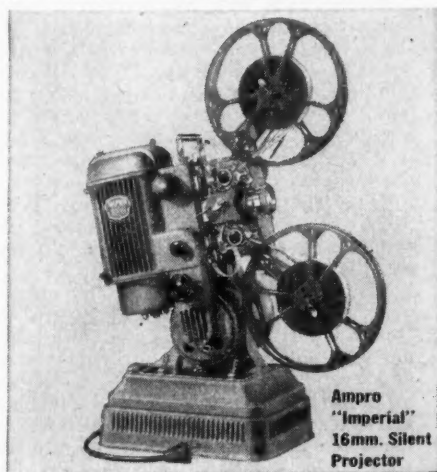
"Gratitude to God," said Charles Simmons, "should be as habitual as the reception of mercies is constant, as ardent as the number of them is great, as devout as the riches of divine grace and goodness is incomprehens-



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ible."

A poor Indian came to a village and begged for something to eat. A skin bag hung by a ribbon round his neck. "There was a charm in it," he said, "somebody had given it to him in his youth, and had told him that it would keep him from want all his life." A white man read it to him. It was a pension paper from the United States government entitling him to a pension for life as a soldier in the Revolution. It was signed by George Washington. He was unaware of his resources? Are you aware of yours?

January 30.

Topic: Faith and Healing.

Hymns: Thou Grace Divine. From Thee All Skill and Science Flow. Lord of Health.

Lesson: Luke 8:41-56. Text: Luke 8:48. "Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

In Luke 8 we have a record of some remarkable miracles performed by Jesus. The healing of the Gadarene. 26-37. The raising of the daughter of Jairus. The healing of a woman who "only touched the hem of his garment and straightway she was whole." 40-56.

Jesus said to the woman, "Daughter, your faith has made you well; go in peace." (Basic English).

Faith still plays an important part in the healing of the mind and body.

In his book, *Man the Unknown*, Dr. Carrel says: "The only condition indispensable to the occurrence of the phenomenon (healing) is prayer. But there is no need for the patient himself to pray, or even to have any religious faith. It is sufficient that someone around him be in a state of prayer. Such facts . . . prove the objective importance of the spiritual activities, which hygienists, physicians, educators and sociologists have almost always neglected to study. They open a new world."

Peter Columbus, in business in Lima, Ohio, walked through the streets apparently a well man. A few days before Columbus could not move a muscle. But he joined the pilgrimage of Lima Catholics to the Shrine of Our Lady of Consolation church in Cary, in an ambulance.

He attributed his cure to prayer as he lay in his cot and prayed nearly all day. Then he began to move his fingers. The next day he returned to Lima and walked about the streets shaking hands with friends. He left his cot at the shrine.

However we must be on our guard against the bizarre. Last year a Mrs. Mullins, of Queen's Shoals, West Virginia, drank poison to prove her faith at a religious gathering. She was the mother of nine children, all girls, from five months to seventeen years old. Of course she died. Her husband said that despite her death his faith was unshaken.

A lecturer said that Christian Science teaches that prayer is "constant spiritual thinking." That is a good definition and draws attention to a good practice.

Carl G. Jung, a Swiss psychologist, in his book, *Modern Man in Search of a Soul*, says: "Among all my patients in the second half of life—that is to say, over thirty-five—there has

not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook."

February 6.

Topic: Deserved Commendation.

Hymns: The King of Love. O Love That Casts Out Fear. O Love That Will Not Let Me Go.

Lesson: Matthew 25:14-39. Text: Matthew 25:22. "Well done, good and faithful servant."

The Story of the Talents as recorded in Matthew 25 is suggestive. It indicates that all men do not have equal ability. That tasks and responsibility should be assigned according to ability. That failure to use one's opportunities should be rebuked. That faithful service should be rewarded.

By this story Jesus taught that fidelity in the discharge of life's duties is required. He further taught that dereliction will be punished.

On his return from his trip the employer said to the unproductive employee, "You are a bad and unready servant." (Basic English).

Jesus also taught that fidelity will be commended and rewarded.

To the productive employee the employer said, "Well done, good and true servant, you have been true in a small thing, I will give you control over great things; take your part in the joy of your Lord." (Basic English).

There have always been those who have shirked responsibility.

Some years ago, in Denver, a man committed suicide. He left a note on the dresser in his hotel room in which he said: "I have drifted into dreamy middle life. Poverty-stricken and friendless I view with alarm the prospect of a dependent old age. I never was fitted to cope with the material world, and am afflicted in mind, body and estate."

Then again there have always been those who have cheerfully assumed responsibility and tried faithfully to carry out the work assigned them.

In 1907 Dr. Allan Dafeo set out to practice medicine in mining towns of Ontario. His father gave him this parting advice, "Do your work well and keep your mouth shut." Summer in Callander was busy with lumbering activities. Winter was a period of privation and hardship. The country was sparsely settled. Roads were difficult to travel. But the people were simple, law-abiding, loyal to their race and to their faith.

Dr. Dafeo could never have dreamed that anything could happen to bring fame to Callander. But when middle age had come to him, at four in the morning on May 28, 1934, he received a call to the Dionne home. Fame came to Callander and to Dr. Dafeo.

It is said that by his modesty and sincerity he won friends far beyond the lumber country. His role in medical history is much more than that of a participant in an extraordinary occurrence.

Edmond Vance Cook asks a pertinent question.

And though you be done to the death, what then?

If you battled the best you could,

If you played your part in the world
of men,
Why, the Critic will call it good.
Death comes with a crawl, or comes
with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that
counts,
But only how did you die.

February 13. (Race Relations Sunday).

Topic: Onesimus — Brother.

Hymns: Lift Up Your Hearts. Love Thyself Last. Christ of the Upward Way.

Lesson: Philemon. Text: Philemon 10. "With Onesimus, a faithful and beloved brother, who is one of you."

Philemon was a prosperous resident of Colossae. He had come under Paul's influence, had been converted, and had become a leading member of the church.

One of his slaves, Onesimus, ran away. The runaway got into touch with Paul. He also became a Christian, and made himself so useful to the apostle that he would have liked to retain him as his personal servant.

But Paul, mindful of Philemon's rights, sent Onesimus back, bearing this letter. He did not presume on his friendship with Philemon, but appealed to his better nature. He urged him to take back and forgive his erring slave.

Paul wrote, "But without your approval I would do nothing; so that your good works might not be forced, but done freely from your heart. For it is possible that for this reason he was parted from you for a time, so that you might have him for ever; no longer as a servant, but more than a servant, a brother, very dear to me specially, but much more to you, in the flesh as well as in the Lord. If then you take me to be your friend and brother, take him in as myself." 14-17. (Basic English).

In a letter to the church at Colossae, Paul speaks of Onesimus as "the true and well-beloved brother, who is one of you." 4:9. Onesimus was a slave, but in Paul's opinion he was on a par with the Christians who were free.

Incidentally Paul here suggests what the relation should be between people of different races and of different stations in life. They should all be regarded as brothers, as "one of you."

One of the critical problems in the age in which we live is that of race relations.


John Foster Dulles, in an article written for the Associated Press, said: "It is both morally wrong and practically dangerous for the United States to have racial and religious intolerance. It must be stamped out. President Lincoln pointed out that our Declaration of Independence 'gave promise that in due time the weights should be lifted from the shoulders of all men, that all should have an equal chance.' We must rededicate ourselves to that great goal of our founders."

Dr. Weltfish, professor of anthropology at Columbia University, and co-author of *The Races of Mankind*, said: "There is nothing within the findings of science that characterizes people one from another. All in all our job is not only to educate ourselves on the scientific side, but to see to it that there are equal opportunities for

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February 20. (Brotherhood Sunday).

Topic: I Seek to Please.

Hymns: O Master Let Me Walk With Thee. O Brother Man. These Things Shall Be.

Lesson: I Corinthians 10:14-33. Text: I Corinthians 10:33. "Even as I please all men in all things."

The Christians at Corinth were intellectuals. They were also self-confident. By means of the story of the wilderness experiences of Israel, Paul sought to correct this attitude. He said the self-confident should always be on their guard. God would not allow them to be subjected to an impossible strain. He would make it possible for them to endure.

In verse 33, Paul declared that he followed the example of Christ. He did not seek his own profit, but endeavored to please all men in all things.

What could be a more appropriate theme for Brotherhood Sunday than this? "I Seek to Please." That should be the aim of all of us.

Seneca, the Roman stoic philosopher, who lived about the same time as Jesus, said: "We are members of one great body, planted by nature in a mutual love, and fitted for a social life. We must consider that we were born for the good of the whole."

We are members of one great body. We are all humans and are made of one blood. Some of our brothers are not of high grade but that should not prejudice us.

Henry Martyn, missionary to India, used to gather around him every week a crowd of poor Hindus. They came eagerly, but Martyn soon perceived that they were more concerned about the loaves which he was in the habit of distributing among them than about the Bread of Life. He almost resolved to give up his preaching. Then he said to himself: "If the Lord Jesus was not ashamed of preaching to such bread-seekers, who am I, that I should give them over in disgust?"

Mutual love and helpfulness is the bond that should bind men together.

We are here for the good of the whole. George Bernard Shaw wrote: "I am convinced that my life belongs to the whole community, and as long as I live it is my privilege to do for it whatever I can, for the harder I work the more I live. I rejoice in life for its own sake. Life is no brief candle for me. It is a sort of splendid torch which I got hold of for a moment, and I want to make it burn as brightly as possible before turning it over to future generations."

Helen A. Walker asks a question which we might all ponder with profit. I know a lady in this land Who carries a Chinese fan in her hand, But in her heart does she carry a thought

Of her Chinese sister who carefully wrought

The dainty, delicate, silken toy, For her to admire and enjoy?

As Gustav T. Fechner said: "Whatever any one has contributed during

his life of creation, formation, or preservation to the sum of human idealism, is his immortal part."

* * *

February 27.

Topic: "Stand Fast!"

Hymns: God of Grace and God of Glory. We Bear the Strain. Christian, Dost Thou See Them?

Lesson: II Thessalonians 2. Text: II Thessalonians 2:15. "Therefore, brethren, stand fast."

This chapter was probably written in answer to reports which had come from Thessalonica, that the Christians there were greatly disturbed by the supposed imminence of the Advent of Christ. Paul had vividly described it in his first letter.

Paul urged them not to be disturbed by ecstatic prophecy, nor by oral teaching, nor by correspondence. He wrote, "With regard to the arrival of the Lord Jesus Christ and our muster before him, I beg you, brothers, not to let your minds get easily unsettled or excited, by any spirit of prophecy, or any declaration, or any letter purporting to come from me, to the effect that the Day of the Lord is already here." Verses 1, 2. (Moffatt).

In every era Christians have been disturbed by the thought of the Second Advent.

On March 5, 1903, this news item was sent from Niles, Michigan. "Seventh Day Adventists are all wrought up and declare that the end of the world is near at hand, firmly believing that the warning has been conveyed to them by the appearance of a black horse on the ruins of Kellogg's Sanitarium at Battle Creek."

"Upon the side of a wall, which is still as white as before the fire, has appeared a perfect picture of a black horse burned in the wall. . . . Thousands daily visit the place and speculate on the strange sight. . . ."

"The Adventists, who lay great stress upon Bible signs, have been searching the Bible for a reference to a black horse. They have at last found just one reference, and that is in the sixth chapter of Revelation. This entire chapter refers to the end of the world and the troubles to come, and ends with this warning, 'For the great day of wrath is come and who shall be able to stand.'"

Perhaps in no age was there so much attention directed to the imminence of the Second Coming as today. By means of the radio, the spoken word and the printed page, we are constantly warned that the day is drawing near.

In view of this what should be our attitude? Paul gives the answer. "Well then, brothers, stand firm and hold to the rules which you have learned from us orally or by letter." Verse 15. (Moffatt).

Mr. Carter, a minister of an earlier day, once came softly behind a member of his church, who was busily employed in tanning a hide. He tapped him on the shoulder and the man started, and said, "Sir, I am ashamed that you should find me thus." Mr. Carter replied, "Let Christ, when he cometh, find me so doing." "What," said the man, "doing this?" "Yes," said the minister, "faithfully performing the duties of my calling."

LENT

March 6. (World Day of Prayer).

Topic: Confession Pays.

Hymns: Jesus Calls Us. Our Willful Hearts. Art Thou Weary.

Lesson: Jeremiah 3:11-25. Text: Jeremiah 3:13. "Only acknowledge thine iniquity."

In verses 6-12 Jeremiah declares that both Judah and Israel had been faithless to God. Judah, appalled by Israel's punishment in the collapse of the state, had undertaken a national reform by which it hoped to escape the same fate.

But this reform was superficial. It was false in principle and inadequate. Its effect had been to make Judah even worse than Israel. So, in God's name, the prophet demands that they repent and return to him.

"Turn again, turncoat Israel, turn to me, the Eternal pleads; I will not frown on you, for I am merciful, I will not keep it up against you. Only acknowledge your guilt, confess you have rebelled against the Eternal, your God." 12, 13. (Moffatt).

Lent is a period set apart for repentance, confession and return to God. We need such a period.

In a radio broadcast Karl Barth said: "There are those in the churches of all countries, both individuals and whole groups, who turned the tables long ago, who have long been busy saying this very thing—our own house is not in order, we must set our house to rights first. We must first learn to believe again in what we say and what we assert. We must first learn again to stand up for our beliefs, must first learn again to be what we claim to be. We ourselves must first of all become more Christian, that is, more childlike."

As a nation we need to repent, confess and return to God.

Luxury, which entered Rome with the superb spoils of Asia, brought with it all kinds of disorders and crimes. They made more havoc than the armies had done. The face of the state was changed, virtue, valour, and disinterestedness were no longer esteemed and the opposite vices prevailed. Something similar is happening here.

As individuals we need to repent, confess and return to God. We are loath to do that. We like to think that we are blameless.

An anonymous poet puts it this way: Your strictures are unmerited, Our follies are inherited,

Directly from our gram'pas they all came;

Our defects have been transmitted, And we should be acquitted

Of all responsibility and blame.

How is restoration to God's favor to be achieved? Jeremiah tells us. "But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My Father, And shalt not turn away from me." v. 19.

* * *

March 13.

Topic: A Question About Compensation.

Hymns: Immortal Love, For Ever Full. God of the Strong. Jesus, My Lord, My God, My All.

Lesson: Matthew 19:16-30. Text: (Turn to page 51)

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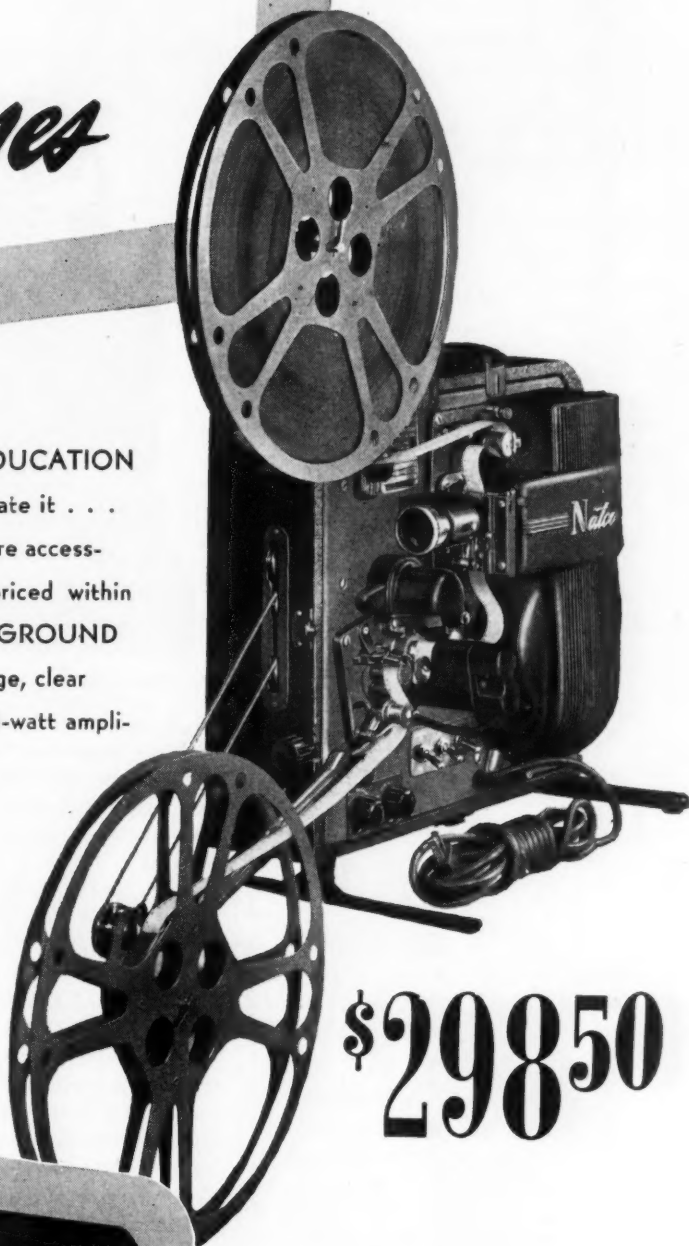
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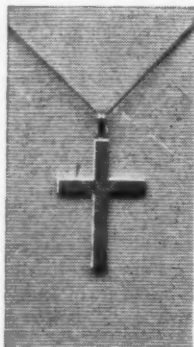


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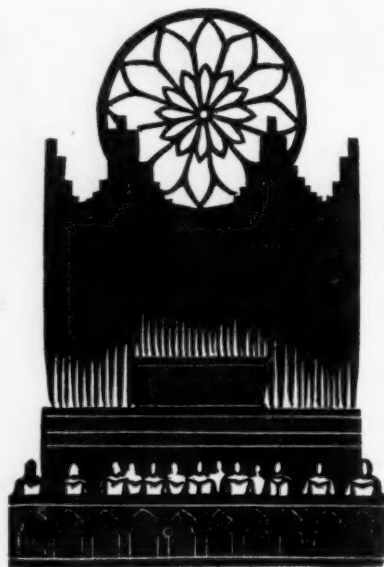
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INTRODUCTION

AS Congreve remarked so aptly music does have charm—at least for those who understand it or will take the time to become acquainted with it. There is a general misconception particularly on the part of young people that good music is something to be shied away from; that good music is dull; that good music can be enjoyed only by a comparative few who study it deeply and energetically.

Our problem is, therefore, to overcome this feeling. In order to do so we must present music which is simple, fundamental and attractive to persons who know little and care less about it.

The church has the wonderful opportunity of awakening Christian desires and attitudes which result in enriching and making more satisfactory the lives of those with whom it comes into contact. A music appreciation course under church sponsorship fills a fundamental need. Some of the greatest of all music is heard in the church today. In fact the early Christian church was instrumental in the

development of fine music as we know it today.

Good music comes daily over our radios; our schools, colleges and universities present numerous opportunities to hear good music. Unfortunately keen appreciation for music does not come through constant exposure. With these thoughts in mind this course has been developed. Having completed the course our youth should think of music as more than that which emanates brassily from the corner-store jukebox. They should finish the course inspired to continue their contact with great music. Once the fertile seed has been planted and carefully cultivated it should continue to grow without much further attention.

Many factors enter into the appreciation of music. One of these concerns the stories behind the music. The *Overture 1812* makes more enjoyable listening when we know that it attempts to musically depict Napoleon's defeat at Moscow.

Listeners enjoy music more when they realize what goes on when a great artist plays a difficult piece of music. If they have some insight as to the technical difficulties as well as the effects produced their enjoyment is heightened proportionately.

Others will primarily enjoy music when they know something of the lives and the difficulties faced by the composers. The fact that Beethoven wrote his famous *Ninth Symphony*—the *Choral*—after he became totally deaf will be information that appeals to many. The fact that the melody used in a portion of this same work has been used as a basis for one of the greatest of church hymns (*The Hymn to Joy*—"Joyful, joyful, we adore Thee etc.") will appeal to others of your audience.

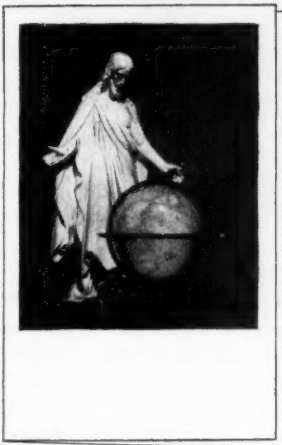
The course is composed of seven one-hour sessions which practically and briefly cover each type of good music. Starting with *History of Music* and *Instruments of the Orchestra* we continue with *Band Music*, *Program Music*, *Popular Classical Music*, *Church Music*, *Symphonic Music* and conclude

*This course was conducted by the author in the Madison Avenue Christian Church, Covington, Kentucky.

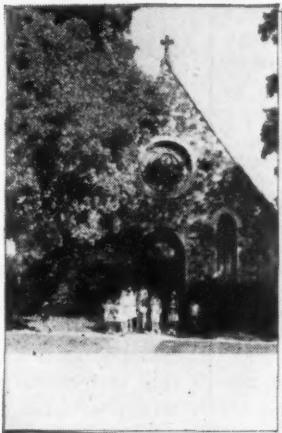
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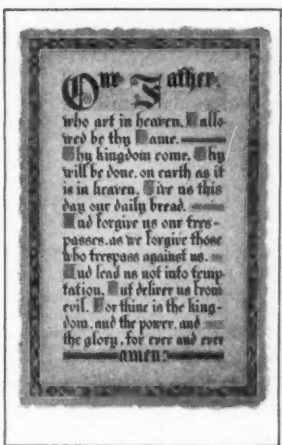
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with a final *Summarization of the Course*.

The materials necessary to conduct such a course are few and easily obtainable. Technical information and knowledge can easily be gotten from the several books suggested in the Appendix which accompanies this article. A little time spent in browsing through the various sections as suggested in the course outline will enable you to obtain more information than you can possibly use. The recordings can all be secured on loan from members of your church who have record collections. If you are near a large city the local library will probably be able to furnish most of them. Substitutions can be made for many of the recordings listed. A portable record player should present no problem. The films used during the course are available at a slight rental cost.

By following the outline one person can easily conduct the entire seven sessions. It is preferable to have at least two persons who split the sessions between them. This has the effect of making the program more stimulating. Outside guests with musical knowledge will be eager to help. It is even possible to assign each session to a different person for preparation and presentation. Secure people who have an

interest in music but who are not necessarily professional musicians. The professional will tend to stress technical rather than the human interest side of the music. For beginners in the field of appreciation it is highly important to stress the human interest side.

The method of presentation is of great importance. Some straight lecture method is unavoidable but it should be kept to a minimum. Discussion and "question and answer" periods are preferable. As already noted the playing of recordings and the use of films help keep the program interesting and sparkling.

The last two sessions are built on an audience participation theme. Scripts are given to members of the group who impersonate narrators reading musical notes appropriate to the music. Occasional vocalists and instrumental soloists may be used when available.

At the conclusion of the course you will find that your group will have a sound basis for enjoyment of one of the finest and most cheaply enjoyed of the arts. They will have the realization that life contains many worthwhile things to arrest the attention of all but the most hopelessly inane individual. Once they see this truth a better world lies within their grasp.

LESSON I

The Dawn of Music—How Music Grew—Primitive and Modern Instruments

I. OBJECTIVE AND OUTLINE OF COMPLETE COURSE

A short statement by the instructor as to the value of music in our lives and an explanation of the various sessions which are to follow.

II. METHODS OF ENJOYING AND APPRECIATING GOOD MUSIC

1. By learning to play an instrument of some kind.
2. By knowing the various instruments and how they are used.
3. By becoming familiar with the story behind the music.
4. By learning the kinds and types of music:

Program vs. Absolute
Waltzes, marches, symphonies, oratorios, etc.

5. By knowing something of the lives of composers and artists.
6. By spending some time just listening to fine music.

III. BRIEF HISTORICAL BACKGROUND OF MUSIC

1. The origin and beginnings of music: A short discussion led by the instructor at which time he explains how music was first only guttural singing,

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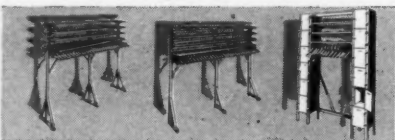
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the clapping of hands and the hitting upon convenient objects. Later came the invention of the crude drum followed by the primitive pipes of flutes.

2. Primitive musical development: Music originated as accompaniment to dances and ceremonies, was purely rhythmical without harmony and played upon clappers, hollow tubes, etc.

3. National and racial development of music: A few brief statements are made as to the chronological progress of music. Chinese, Indian, Arabian, Persian, Syrian, Hebrew, Egyptian, Grecian, Roman Italian music are commented upon briefly with an interesting statement or two as to the contribution made by these civilizations.

IV. OUR PRESENT DAY SYMPHONY ORCHESTRA AND WHAT IT DOES

Showing of sound film "Instruments of the Orchestra." In this film each section of the orchestra is shown and described by Malcolm Sargent who then conducts the British Broadcasting Company symphony orchestra for further illustration. (For source of film, see appendix.)

LESSON II

Band Music—The Concert and the Military Band

I. HISTORICAL BACKGROUND OF BAND MUSIC

A brief introduction by the instructor as to the history and background of band music including references to the use of the trumpet by the Roman army, Biblical references, the formation of military bands following the 30 Years War and the organization of the famous U. S. Marine Band in 1775.

II. ILLUSTRATIONS OF BAND MUSIC

By using the following records a comprehensive coverage of various types of bands and band music will be obtained. Make of record and numbers are shown for those used in this course although many substitutions can be easily arranged for with equal effectiveness.

Stars and Stripes Forever—March by John P. Sousa. RCA-Victor 20132 played by Sousa's Band. Marching band music at its best by the "March King."

Sousa and Strauss in Reverse—Fantasy by Alec Templeton. RCA-Victor 26493-B—Alec Templeton at the piano. A musical caricature by the famed musical satirist.

Rakoczy March—Berlioz. RCA-Victor 6823—Leopold Stokowski and Philadelphia Orchestra. A march which is the stirring national air of Hungary.

Wedding March—Mendelssohn. RCA-Victor 20036—Mark Andrews, Organist. Organ rendition of the popular wedding march.

March of the Sardar—Ippolitov-Ivanoff. RCA-Victor 1335—Leopold Stokowski and Philadelphia Orchestra. Another stirring classical march depicting the Caucasian Chief and his retinue.

Circus Echoes—Hughes-Alexander. RCA-Victor 22438—Merle Evans and the Ringling Brothers Barnum and Bailey Circus Band. Inside the big-top hearing a circus march played at furious tempo by the world's greatest circus band.

Marche Slave—Tchaikowsky. Columbia 11567-D—Cleveland Symphony Orchestra. A concert march of classic proportions depicting the struggle for supremacy between Turkey and Serbia.

LESSON III

Light Opera—Operettas—Light Popular Classics

I. EXPLANATION OF THE TERM "POPULAR CLASSIC"

The instructor makes a short statement pertaining to the light classics and gives a definition of the term "light opera" and "operetta." The music for this session has been selected carefully so as to give interest being made up of songs, symphonic numbers and popular numbers which fall under this general heading. All the music used is heard frequently on the air and on the concert stage.

II. ILLUSTRATIONS OF THIS TYPE OF MUSIC

Overture to William Tell—Rossini. RCA-Victor 4393 and 4394—Boston "Pops" Orchestra. This well known and descriptive overture depicts a dawn, a storm and the ensuing calm and in the finale a theme is heard which is that of the "Lone Ranger" of radio fame.

Tales from the Vienna Woods—Strauss. RCA-Victor 15425—Stokowski and the Philadelphia Orchestra. This perennial and well known favorite of Strauss is a typical example of a popular classical number.

Serenade from the Student Prince—Romberg-Donnelly. Columbia 37492—Marek Weber's Orchestra with Chorus. This beautiful and lovely serenade is one of the most popular from the light opera and will instantly be recognized by many of your audience.

"Oh Promise Me" from Robin Hood—Scott-DeKoven. RCA-Victor 4370—Nelson Eddy, baritone, with orchestra. This ever popular number was not written in the original score of the light opera but was added after the first performance and became one of

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By George Brown Thomas

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"There is a real need for this book. Preachers will welcome it."—*United Presbyterian*. \$2.50

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By Halford E. Lucecock

Twenty-two stimulating chapters on sermons and preaching by the professor of homiletics at Yale University Divinity School.

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"This is probably the best homiletical textbook that has yet appeared."—*The Churchman*. \$2

OTHER RECENT BOOKS

THE RELIGION OF THE LORD'S PRAYER

By John F. Scott

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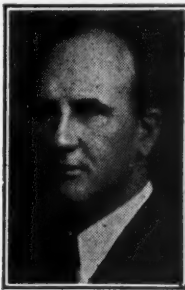
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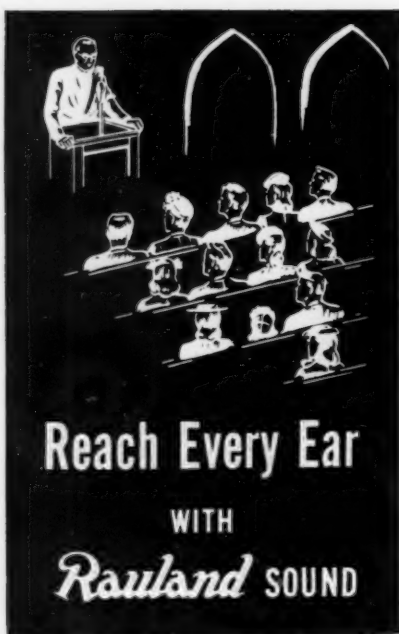
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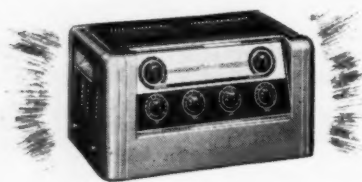
By Andrew W. Blackwood

The author divides the church year into four parts and suggests appropriate sermon texts, themes and titles for each. The book imparts a sense of purpose and direction to study and preaching, saves time and aids the minister in the use of extra-canonical literature.

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the best known in the work. It is played widely today particularly during the wedding ceremony.

When I Was a Lad from H. M. S. *Pinafore*—Gilbert-Sullivan. RCA-Victor 18223—John Charles Thomas, baritone with chorus. A satirical "patter song" telling of the method used by the ruler of the Queen's Navy to arise to his position of prominence.

Showboat Selections—Kern. Columbia Album 495—Artur Rodzinski and Cleveland Orchestra. This scenario which was written especially for symphony orchestra contains many of the famous tunes from the operetta.

Sweethearts—Smith-Herbert. Decca 2315—Bing Crosby and orchestra. The title song from the operetta and sung by Bing Crosby who adds variety and color to our program.

Dance of the Hours from *La Gioconda*—Ponchielli. RCA-Victor 11833—Boston Pops Orchestra, Arthur Fiedler. A splendid illustration of a popular classical number used for the ballet in the opera.

Songfest. RCA-Victor 11-8453—Boston Pops Orchestra, Arthur Fiedler. This potpourri of "old timers" brings this session to an admirable close. Included on this recording are: "Pack Up Your Troubles"; "Smiles"; "Till We Meet Again"; "My Wild Irish Rose" and a number of others in the same vein.

LESSON IV

Program Music. What Story Does the Music Tell as We Listen?

I. WHAT IS PROGRAM MUSIC?

Here a short explanation is given of the term and various musical compositions are cited which tell a descriptive story of some event, place, object or happening. We may mention as examples: *Cat Fugue*, *Pines of Rome*, *Overture 1812*, *Alpine Symphony*, *Grand Canyon Suite*, etc. It might also be pointed out that bugs, moonlight, animals, rivers, even iron foundries and locomotives have been musically described by various composers. Our music tonight deals with music which describes some happening.

II. ILLUSTRATIONS OF PROGRAM MUSIC

Danse Macabre—Saint-Saens, RCA-Victor 14162—Leopold Stokowski and Philadelphia Orchestra. Here we are transported to a weird graveyard scene. The hour midnight. Death appears and tunes his squeaky violin and as the spirits rise from their tombs we hear the sombre waltz of death. The crow of the cock brings to an abrupt close their ghostly revelry.

Overture 1812—Tchaikowsky. Columbia Album MX-205—Cleveland Orchestra, Artur Rodzinski. Herein is con-

tained a musical description of Napoleon's defeat by the Russian armies. We hear the stirring strains of the *Marsellaise* and also those of the Russian national anthem. Toward the end of the number we hear the victorious and joyous peal of the church bells in the great square at Moscow.

In a Persian Market—Ketelbey. RCA-Victor 4338—Boston Pops Orchestra, Arthur Fiedler. A colorful picture of an Oriental market place. A caravan is heard approaching followed by the cries of the native beggars. Intermingled in the scene are the jugglers and snake charmers. A beautiful princess arrives, we hear the Caliph's approach and finally the departure of the caravan.

On the Trail from Grand Canyon Suite—Grove. Columbia Album M-463—Kostelanetz and his orchestra. We embark on what turns out to be nearly a disastrous trip on the back of an obstinate and unpredictable burro down a trail in the Grand Canyon.

In a Chinese Temple Garden—Ketelbey. RCA-Victor 35777—International Concert Orchestra. A musical glimpse of old China in which we hear the incantation of the temple priests, see the lovers in the garden, hear a Manchu wedding procession pass noisily by, witness a street disturbance among the coolies which is dispersed by the sound of the temple gong.

LESSON V

Music in the Church—Historical Background of Church Music

I. BRIEF HISTORY OF RELIGIOUS MUSIC

At which time is briefly discussed the contribution made by the monks who patiently copied musical scores and devised ways and means of annotation. The manner in which the early church frowned down upon secular music. The tremendous contribution of Johann Sebastian Bach. How the Reformation introduced the use of the congregation as an active element of church music. The coming of our great church hymns through Luther and other early churchmen.

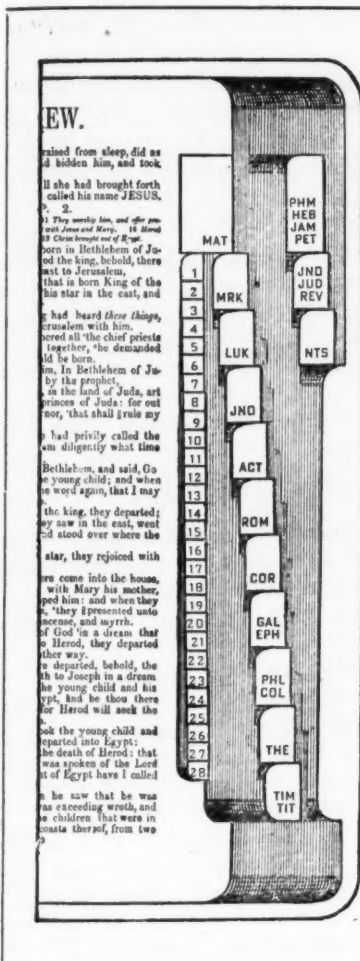
II. THE FORMS OF SACRED MUSIC

Various types of church music and religious music are explained. Included are the oratorio, the cantata, the art song and the hymn.

III. ILLUSTRATIONS OF TYPES OF CHURCH MUSIC

Gregorian Chants (Solesmes Edition) Monk's Choir of Saint-Pierre de Solesmes Abbey. RCA-Victor M-87. Illustrating various chants used as a part of the requiem mass and one of the early forms of church music.

Hallelujah Chorus from *The Messiah*—Handel. RCA-Victor 35768—Trin-



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Ave Maria—Schubert-Wilhelm. RCA-Victor 7103—Violin solo by Mischa Elman. One of the several popular *Hail Marys* which are heard so frequently in the churches of our land on many occasions.

The Holy City—Adams. RCA-Victor 13592—James Melton, tenor; John Gart at the organ. A religious art-song of inspiring beauty and feeling.

The Palms — Faure. RCA-Victor 13592—James Melton, tenor; John Gart at the organ. Another example of the religious art-song and one which has found its way into numerous church ceremonies.

Be Still My Soul from Finlandia—Sibelius. RCA-Victor 7412—Leopold Stokowski and the Philadelphia Orchestra. This lovely musical description of Sibelius' native Finland supplies the melody of the great hymn.

Joyful, Joyful, We Adore Thee—Beethoven. RCA-Victor Album DM-236—Leopold Stokowski and Philadelphia Orchestra. Here again we find a portion of this great symphonic work by

the immortal Beethoven being used as the melody of a well-known church hymn.

The Lord's Prayer—Malotte, Igor Gorin. RCA-Victor 4535, or *The Lord's Prayer*, Malotte, John Charles Thomas. RCA-Victor 1736.

LESSON VI

A Symphonic Program of Great Well-Known Classical Music

I. THE PROGRAM

Overture — *Light Cavalry* — Von Suppe. RCA-Victor 11837—B. B. C. Orchestra, Sir Adrian Boult.

Symphony No. 8 in B Minor—*The Unfinished Symphony*—Schubert. RCA-Victor Album DM-16—Stokowski and Philadelphia Orchestra.

Aria—*Largo al factotum*—*The Barber of Seville*—Rossini. RCA-Victor 14202—Lawrence Tibbett and orchestra.

Waltz—*Voices of Spring*—Strauss. Columbia 70338-D—London Philharmonic, Sir Thomas Beecham.

Ballet Music from Faust—Gounod. RCA-Victor 13830—Boston Pops Orchestra, Arthur Fiedler.

II. PRESENTING THE PROGRAM

It is suggested that for novelty and variety that this session be a dramatization of a great symphony broadcast.

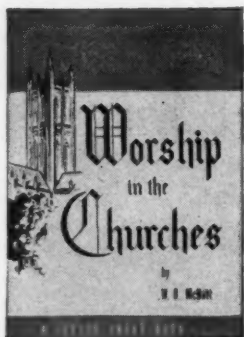
A script may be written for each number and various members of the class use this and act as narrators. A sample script for the overture is given below. Following the "announcer's" brief notes on the music the recordings are played.

III. SAMPLE SCRIPT FOR PROGRAM

ANNOUNCER: Our program opens tonight with the playing of the "Light Cavalry" overture by Von Suppe. The opera for which this overture was written has long since been forgotten but the overture itself, like that of the same composer's "Poet and Peasant" finds a frequent place on symphony programs.

It opens with an imposing fanfare by trumpets and horns soon taken up by the ensemble with the trombones prominent. This leads to a spirited cavalry charge, led by trumpets and other brass instruments. This galloping theme modulates or changes into a slow movement which suggests a lament for the dead who have fallen in battle. The cellos chiefly carry this beautiful melody which is of a decided Hungarian character. The galloping movement reappears and is built up into an exultant climax, in which the note of victory is unmistakable.

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IT CAN HAPPEN BETWEEN
SUNDAYS

By Eugene D. Dolloff. Rather than surrender to the suggestion that week-night meetings should go, the author planned and worked to make his Thursday night grow and "glow." In telling this he reveals many helpful ideas and suggestions. \$1.25

THE STAR BOOK FOR
MINISTERS

By E. T. Hiscox. This book has been a standard among pastors for more than a quarter of a century. It includes suggestions as to weddings, funerals, dedications and other occasions. It also contains other helpful suggestions for pastors. \$1.25

CHURCH USHER'S MANUAL

By Willis O. Garrett. A handbook for church ushers and all others who would promote fellowship in the house of God. Contains proper rules of church etiquette as applied to the church service. 75 cents

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We now hear Von Suppe's "Light Cavalry" overture.

LESSON VII

Summarization and Review
of Material Covered

I. BRIEF MUSICAL REVIEW

In this session it is again recommended that the audience be drawn into the program using the idea of individual scripts as was done in the preceding session. In this session an overture, a concerto, a trumpet solo, an art song, an operatic aria, a religious song and a band march are played as a source of review. The session closes with another film which shows the Toronto Symphony Orchestra in action. It may be possible to set up the program in such a manner as to have various persons of the audience assigned specific numbers and responsible for writing a suitable script to be used.

II. SUGGESTED MUSIC FOR USE
IN FINAL SESSION

Here are listed by title and record number only a partial list of music which might be used for this final program. A listing of books which will be of value in gathering interesting material for discussion periods along with a complete description of the films used is given in the Appendix which follows this outline.

Overtures:

Poet and Peasant—Von Suppe. RCA-Victor 11986.

Oberon—Weber. RCA-Victor 12043.

Concertos:

Concerto for Violin and Orchestra—Mendelssohn. RCA-Victor Album DM-531.

Operatic Arias:

My Heart at Thy Sweet Voice from *Samson and Delilah*—Saint-Saens. RCA-Victor 18008.

Like a Dream from *Martha*—Flotow. RCA-Victor 7109.

Instrumental Solos:

Estrellita—Violin Solo—Ponce Heifitz. RCA-Victor 1332.

Humoresque—Viola Solo—Dvorak. RCA-Victor 18222.

Art Songs:

Because—D'Hardelot—Tenor Solo. RCA-Victor 1497.

I Heard a Forest Praying—Lewis De Rose. RCA-Victor 1940.

Religious Music:

The Heavens Are Telling from *The Creation Oratorio*—Haydn. RCA-Victor 11960.

Selections from The Crucifixion—Stainer. RCA-Victor 13265-13266.

Symphonic and Light Classical Music:

None But the Lonely Heart—Tchaikovsky. RCA-Victor 4413.

Hungarian Dance No. 5—Brahms. RCA-Victor 4321.

Valse Triste—Sibelius. RCA-Victor 14726.

My Hero from *The Chocolate Soldier*—Strauss. RCA-Victor 18061.

One Alone from *The Desert Song*—Hammerstein - Romberg. RCA - Victor 1370.

March of the Toys from *Babes in Toyland*—Herbert. RCA-Victor 12592.
March Music:

Pomp and Circumstance March No. 1—Elgar. RCA-Victor 11885.

Semper Fidelis—Sousa. RCA-Victor 4392.

Washington Post—Sousa. RCA-Victor 4501.

III. FILM—TORONTO SYMPHONY
ORCHESTRA

Sir Ernest Macmillan conducts while the orchestra plays the third movement of Tchaikowsky's Sixth Symphony in B Minor (For source of film see Appendix.)

FILMS AND SOURCES

Instruments of the Orchestra—2 reels—20 minutes. Rental fee \$2.00 per day. Obtainable through British Information Services, 30 Rockefeller Plaza, New York 20, New York.

Toronto Symphony No. 2—1 reel—10 minutes. Rental fee \$1.25 per day. Obtainable through National Film Board of Canada, 620 Fifth Avenue, New York 20, New York.

Note: Both films are 16mm black and white.

REFERENCE BOOKS

What We Hear in Music, Anne Shaw Faulkner. RCA Manufacturing Company, Camden, New Jersey.

The Art of Enjoying Music, Sigmund Spaeth—Whittlesey House.

Stories of the Great Operas, Ernest Newman—Garden City Publishing Company.

Great Symphonies, Sigmund Spaeth—Garden City Publishing Company.

The Story of 100 Symphonic Favorites, Paul Grabbe—Grosset and Dunlap.

Music Appreciation for the Student, G. Lawrence Erb—G. Schirmer Company.

A Listener's Guide to Music, Percy Scholes—Oxford University Press.



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A Sermon Calendar for a Year

(From page 42)

Matthew 19:27. "Behold we have forsaken all and followed thee; what shall we have therefore?"

The interview of the rich young man with Jesus evidently made a deep impression on the twelve. The young man had gone away sorrowful. This led Jesus to say that it is difficult for a rich man to enter the kingdom. This amazed the disciples. They asked, "Who then can be saved?" Jesus replied, "With men this is impossible; but with God all things are possible."

Then Peter asked a pertinent question. "Well, we have left our all and followed you. Now what are we to get?" (Moffatt).

Jesus gave a frank answer. "Every one who has left brothers or sisters or father or mother or wife or children or lands or houses for my name's sake will get a hundred times as much and inherit eternal life." v. 29. (Moffatt).

You may sometimes be tempted to ask, is the Christian life worthwhile? In other words, Does it pay to be a Christian? The answer is, Yes. The Christian life has its compensations.

There are compensations in this life. Jesus said they are numerous. One of them is divine guidance.

N. L. Zinzendorf expressed it in these lines:

He leads us on through all the unquiet years

Past all our dreamland hopes and doubts and fears,

He guides our steps, through all the tangled maze

Of losses, sorrows, and o'erclouded days;

We know his will is done;

And still he leads us on.

There are compensations in the future life. There is a tendency today to believe that this world is the place of destiny, of final fulfillment and realization.

In a British broadcast, D. R. Davies said: "Earthly existence, once regarded as a preparation for an existence beyond death, has become man's one and only world. The most ironical consequence is that the one and only existence in which men have come to believe has become most difficult, most contradictory, and most precarious. By abandoning belief in existence beyond death, this present world, to which we alone attribute reality, is threatened with the very real peril of becoming non-existent."

How true are Paul's words, "If in this life only we have hope in Christ, we are of all men most unhappy." I Corinthians 15:19. (Basic English).

But we have every reason to believe in a future life. That has been the hope of humanity in all ages.

Dr. Talmage, the popular preacher of the nineteenth century said: "In my first pastorate a man said to me, 'What do you think I heard last night? I was in the room where one of my neighbors was dying. He was a good man, and he said he heard the angels singing. I listened and I heard them too.' I said, 'I have no doubt of it. We are to be taken up to heaven by ministering spirits. . . . Who are they to be? Our glorified kindred are going to troop around us.'"

March 20.

Topic: Forbearing and Forgiving.

Hymns: Master, No Offering. Father, I Know That All My Life. Lord, Speak to Me.

Lesson: Colossians 3:1-17. Text: Colossians 3:13. "Forbearing and forgiving one another."

Paul is here arguing that Christian morality has a negative and a positive aspect. Certain things must be got rid of. Certain things must be acquired. These include tolerance, forgiveness, love and peace. Everything should be done in the name of the Lord Jesus.

Forbearance is one of the qualities that should be acquired by the Christian. As long ago as the seventeenth century, Robert South, an English divine, said: "It is a noble and a great thing to cover the blemishes and excuse the failings of a friend; to draw a curtain before his stains, and to display his perfection; to bury his weakness in silence, but to proclaim his virtues on the housetop."

Another quality that the Christian should seek is forgiveness. As one writer says, "Life that ever needs forgiveness has for its first duty to forgive."

Charles Dickens wrote: "May I tell you why it seems to me a good thing for us to remember wrong that has been done us? That we may forgive it."

Paul urges that Christians should forgive even as they have been forgiven. A phrase of the Lord's Prayer immediately comes to mind. "For if ye forgive men their trespasses, your heavenly Father will also forgive you."

Franklin D. Roosevelt and Alfred E. Smith had a personal reconciliation in 1944. Smith later paid tribute to Roosevelt as the greatest man he had ever known. The story was made public in 1947.

The happy warrior from New York's East Side, and the aristocratic squire of Hyde Park remained aloof for eight years after Smith "took a walk" in the 1936 campaign, and refused to further support the man who three times placed Smith in nomination for president.

In 1944, Smith sought an interview with Roosevelt. After the interview Roosevelt said: "In this game I've learned to shake things off, but the one thing that hurt me deeply was Al's walk. I'd always respected him as one of the greatest Americans."

"Then came our long parting. It was hard to bear. Now he has come to request a personal favor that I could grant. It has made us both happy and we parted friends."

If during the Lenten Season we learn to forbear and forgive it will have been a profitable season.

Rudyard Kipling wrote:

If you can keep your head when all about you

Are losing theirs and blaming it on you;

If you can trust yourself when all men doubt you,

But make allowance for their doubting too;

If you can wait, and not be fired by waiting,

Or being lied about, don't deal in lies,

Or being hated, don't give way to hating,

And yet don't look too good, nor

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A GREATER GENERATION

By Ernest M. Ligon

Two great truths are set forth in this significant book: first, that human nature has potentials far beyond its present stature, and second, that the philosophy of Jesus—plus the method of science—can achieve a far greater proportion of that potential.

There is abundant evidence, writes Dr. Ligon, that human nature is not more than one-third efficient. If all the principles now known to science were used, a far greater generation could be developed in terms of strength of character, spiritual depth, etc.

The Role of Science

The first part of the book describes the role of science in human betterment as carried out by Dr. Ligon in the Union College Character Research Project. This book is based on the outstanding work done by this project.

The Role of Religion

Part II takes up the indispensable role of religion in achieving man's potential in a greater generation. There are chapters on the need for a truly Christian philosophy if a strong character is to be achieved; on the value of worship as a source of power. The methods now in use throughout the country which lead to the co-operation of church, home and school in character education are outlined.

Ernest Ligon is Professor of Psychology at Union College, Schenectady, New York, and the author of *THE PSYCHOLOGY OF CHRISTIAN PERSONALITY and THEIR FUTURE IS NOW*. \$2.50

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talk too wise.

Yours is the Earth and everything
that's in it,
And which is more—you'll be a
Man my son.

March 27. (Stewardship Sunday).

Topic: The Liberal Man.

Hymns: O God of Mercy! Harken Now. To Sacrifice, to Share. Christian, Rise, and Act Thy Creed.

Lesson: Malachi 3:1-12. Text: Proverbs 11:25. "The liberal soul shall be made fat."

The proverb writer gave utterance to a paradox. He wrote, "One gives away, and still he grows the richer; another keeps what he should give, and is poorer." v. 24. (Moffatt).

One gives away and by so doing grows richer. That does not seem reasonable, but it is true.

Henry Ward Beecher said: "In this world it is not what we take up, but what we give up, that makes us rich."

One keeps and he is poorer. Again that appears ridiculous, but it is not.

The truth of the Biblical injunction, "Cast thy bread upon the waters," was impressed upon John D. Jones by the receipt of a letter from Vancouver, B. C., containing a draft for \$5,000. The letter read: "Dear Mr. Jones—I do not suppose that you will know who I am, but it pays sometimes to do a man a favor, and I now hope that I can return the compliment. If you will remember thirty-eight or thirty-nine years ago, when you were running a flour mill and farm in Newark, you befriended a young boy from Aberllefenny, Wales, by name Harry Jones (myself)."

Our writer states the truth underlying the paradox. "A liberal soul will be enriched, and he who waters will himself be watered."

The Earl of Shaftesbury wrote: "Never did any soul do good, but it became readier to do the same again with more enjoyment. Never was love, or gratitude, or bounty practiced, but with increasing joy, which made the practiser still more in love with the fair act."

A friend of a physician who loved to perform generous acts, said: "It was his custom when called upon to attend a poor family, to leave a few dollars on the table behind him. In the bestowal of these gifts, neither creed nor race was recognized. He was a man who took peculiar pleasure in seeing other people happy. He often declared that if he had ten million dollars, he would spend his life in driving around in the tenement districts and relieving the poor."

"He once said: 'I like to discover a case where a hard landlord is pushing a poor tenant to the wall, then it is my delight to come in at the last moment, raise my hand and call a halt, with a check for the amount owed by the tenant. Then real happiness is seen in the face of the one relieved. "A man's life is short at best. It would be an easy matter to make the world happy, and ourselves too, if each person would but contribute all he possibly could to the relief of the suffering."'

April 3. (Passion Sunday).

Topic: Wandering Sheep.

Hymns: Nearer, My God, to Thee.

Father, to Us Thy Children. I Heard the Voice of Jesus Say.

Lesson: Isaiah 53. Text: Isaiah 53:6. "All we like sheep have gone astray."

In the text a significant and universal truth is stated. "All we like sheep have gone astray, we have turned every one to his own way."

Later Paul announced the same fact in these words, "For all have sinned, and come short of the glory of God." Romans 3:23.

The verse also contains another important truth. "And the Lord hath laid on him the iniquity of us all."

According to the prophet the work of Jesus is both vicarious and redemptive. He suffered in our stead and for our sins. These are profound truths which have never been fully explored.

The word cross is derived from the Latin word *crux*. The dictionary definition of *crux* is "anything that puzzles very much."

Karl Barth does not shed light on the problem. In a radio address he said: "The act of God is the work of his grace, in which he gave himself for man in the person of Jesus Christ, making man's cause his own, and assuring its success once and for all, so that the only thing that remains for us to do now and for ever, is to live upon his forgiveness, and in the hope of his revelation, and in gratitude for the freedom he has given us. This God is the founder and master of reality, today as at all times. He is the Lord of history, and thus Jesus Christ is the true Reality, the true Mystery, the true Beyond and the true Life today, as always."

But the practical results of the work of Jesus can be realized and appreciated. As Dr. R. W. Dale said: "It changes darkness into light, despair into victorious hope, prostration into buoyancy and vigor. The man who has received this great deliverance is no longer a convict . . . but a child in the home of God."

Some years ago, Rev. W. M. Bruce, of Louisville, Ky., gave this testimony. "I do know the thralldom of drink. I know also that Christ saved me. . . . One day in New York Dr. Wharton put his arms around me, and told me that the Lord could save me. I refused to listen and went back to my old ways. Then Hadley took me, and pointed me to the Lamb of God, and said, 'You have backslidden, but Jesus is ready to receive you.' I came through. In a mysterious way, I cannot tell how, God has led me to peace and contentment. He has given me a mission in life. At the Louisville Rescue Mission in the last nineteen months, 1,800 hopeless, depraved, sorrowing men have been brought to the knowledge of Jesus."

Ralph Waldo Emerson once visited Thomas Carlyle at his English home. Pointing to a church, Carlyle remarked, "Jesus Christ hanged upon a tree. That built that church yonder, that brought you and me together." That is what has brought us together on this Passion Sunday.

April 10. (Palm Sunday).

Topic: The King of Glory.

Hymns: All Glory, Laud and Honor. Ride On! Ride On in Majesty! Outside the Holy City.

Lesson: Luke 19:29-40. **Text:** Psalm 24:10. "Who is this King of Glory?"

Psalm 24 is composed of three originally independent poems. Two of them, verses 3-6 and 7-10, deal with the entrance into the Temple at the annual New Year's Festival. These poems are prefaced by an ancient hymn, verses 1, 2.

A question is asked in the Psalm. "Who may ascend the hill of the Lord?" The answer is, "The man with clean hands and pure heart. . . . Such is the man that may worship him." Verses 3-6. (Shorter Bible).

A second question is asked. "Who is this King of Glory?" The answer is, "The Lord, strong and mighty, the Lord mighty in battle. The Lord, the God of hosts, he is the King of glory!" Verses 7-10. (Shorter Bible).

In Luke 19 there is a thrilling account of the Triumphal Entry into Jerusalem. It is that event that we celebrate on Palm Sunday. We read that "the whole multitude of the disciples began to rejoice and praise God, . . . saying, Blessed be the King that cometh in the name of the Lord." Verses 37, 38.

Various writers have expressed opinions about the King who came in the name of the Lord.

Perhaps Paul's is the most comprehensive. "He is the likeness of the unseen God, born first before all the creation—for it was by him that all things were created both in heaven and on earth, both the seen and the unseen, including Thrones, angelic Lords, celestial Powers and Rulers; all things have been created by him and for him; he is prior to all, and all coheres in him." Colossians 1:15-17. (Moffatt).

To quote a modern writer. Dr. R. J. Campbell says: "Jesus is for ever the one Master of the human race. Other masters may come and go, a few are not unworthy to stand beside him, but he only has given us God. The creeds may fail to explain the relationship of the Father and the Son, but they testify to the discovery Jesus brought to mankind. We have found God in him. To him we owe all we know or are able to understand of the spiritual order. He is in every deed the Way, the Truth and the Life."

An allegory says there will be a password at the gate of heaven. Some will come and knock repeatedly. The gatekeeper will say, "The password?" They will reply, "We have no password. We were great on earth and now we come to be great in heaven." A voice from within will answer, "I never knew you."

Another group comes and knocks. The gatekeeper says, "The password?" They say, "We have no password. We have done many noble things on earth. We endowed colleges and gave large sums to charity." The voice from within again says, "I never knew you."

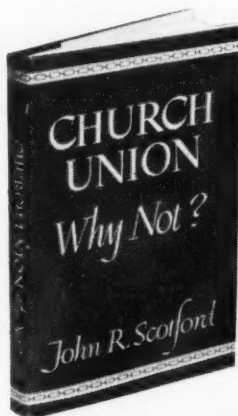
A third group approaches and knocks. The gatekeeper says, "The password?" The answer, "We were wanderers from God and deserved to die, but we heard the voice of Jesus—" "Ay, ay!" says the gatekeeper, "that is the password."

EASTERTIDE

April 17. (Easter Sunday).

Topic: He Lives!

Hymns: Christ the Lord Is Risen Today. The Day of Resurrection.



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Alleluia! Alleluia!

Lesson: Luke 24:36-53. **Text:** Luke 24:5. "Why seek ye the living among the dead?"

The question which the two men in shining garments asked the women friends of Jesus is pertinent today. "And while their faces were bent down to the earth in fear, they said to them, Why are you looking for the living among the dead? He is not here, he has come back to life." 5, 6. (Basic English).

The present generation is skeptical about a future life. The argument is that hundreds of years ago people were

ignorant and superstitious. Their life was hard and miserable. It was natural for them to think that this life was a preparation for a happier world above.

A British broadcaster said recently that the once universally accepted belief in the reality of two worlds has almost totally disappeared. He went on to say: "And yet there once was a time when the simple truth of it was taken for granted as the most natural thing in the world. There was a time when people, learned quite as much as unlearned, no more dreamed of questioning it than we today would

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dream of denying that the earth is round."

The question of whether Jesus is alive or dead is involved here. As Paul points out, if there is no resurrection of the dead then is Christ not risen.

What evidence have we that Christ rose from the dead? Paul sums it up in I Corinthians 15:1-10.

Professor F. C. Baur wrote: "Whatever the Resurrection was in itself, lies beyond the sphere of historical inquiry. Historical contemplation has only to keep itself to this point—that for the faith of the disciples the Resurrection of Jesus became the most fixed and incontrovertible certainty. In this faith Christianity first secured the firm foundation of its historical development. What for all the succeeding history is the indispensable basis is not so much the fact itself of the Resurrection of Jesus, as rather the faith in that fact. . . . We can therefore only continue to stand by this—that for them, whatever the intervening means may have been, the Resurrection of Jesus became to their consciousness a matter of fact, and possessed for them all the reality of a historical fact."

Notwithstanding the skepticism of the present age, deep down in our hearts we still believe that Christ has risen, and that because he lives we shall live also.

May Ricker Conrad says truly:
If this blessed season brings
A firmer faith in holy things;
Assurance of a living Lord;
A strengthening of the tender chord
Of love that binds us to the life to come
Where loved ones wait for us in the
heavenly home,
No pain or loss can e'er efface the bliss,
Dear friend, of Easter when it means
all this.

* * *

April 24.

Topic: An Unexpected Greeting.

Hymns: Come Ye Faithful, Raise the Strain. Rejoice the Lord Is King. Crown Him With Many Crowns.

Lesson: John 21:1-14. **Text:** John 24:1. "But when the morning was come, Jesus stood on the shore."

Apparently, after the Resurrection, the disciples returned to their previous occupations. In the story told in John 21, we find Peter, Thomas, Nathaniel and two other disciples together. Peter said, "I go a fishing." The others responded, "We also go with thee." They toiled all night but caught nothing.

At daybreak Jesus stood on the beach. At first they did not recognize him. But following his instructions they caught such a large number of fish that they could not haul the net in.

There are many alluring suggestions in this story. One is that Jesus always appears at the opportune moment. Just when we need him most.

Another suggestion is that Jesus is always ready to help us. The conditions on which the assistance of Jesus depends are faith and obedience. The disciples took Jesus at his word and they obeyed his instructions.

Jesus is ever near at hand. Have faith in him.

Nathaniel Hawthorne wrote: "Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you can see no glory, nor can

imagine any, but standing within every ray of light reveals a harmony of unspeakable splendors."

Jesus is ever near at hand. Obey him.

George Eliot wrote: "It is vain thought to flee from the work God appoints us, for the sake of finding a greater blessing, instead of seeking it where alone it is to be found—in loving obedience."

Writing in *The Contemporary Review*, George Glasgow said: "Human conduct is a matter mainly of motive. If our motive be right, results tend surprisingly to be right. . . . Is it not a possible reading of this present alarming state of the world that the world as a whole is on the brink of a spiritual renaissance, forced upon it by the cumulative proved and illustrated bankruptcy of its former methods? It hardly needs even argument to know that communism cannot be eliminated by physical force or by war. Then another method must be used. It sounds far-fetched, but is true in substance, though perhaps long in the prospect, that the only way to defeat communism is for each individual in the world to look to his own spiritual health." That is what God asks us to do.

Once, from his boat, he taught the throng,

Then bade me let down nets out in the sea;

I murmured, but obeyed, nor was it long

Before the catch amazed and humbled me.

His was the boat.

And his, the skill,

And his, the catch,

And his, my will.

So wrote Joseph Addison Richards.

* * *

May 1. (Young People's Sunday).

Topic: Today's Opportunities.

Hymns: Brightly Gleams Our Banner. I Would Be True. In Life's Early Morning.

Lesson: Ecclesiastes 11. **Text:** II Kings 13:19. "Thou shouldst have smitten five or six times."

In a survey made for *Fortune*, Elmer Roper asked two questions: Are opportunities to succeed better, as good, or worse than in your father's day? Do you think your sons' opportunities to succeed will be better, as good, or worse than yours?

The answers were surprising and stimulating. Nearly 70 out of 100 men thought they had better opportunities than their fathers had. More than 60 thought their sons would have better opportunities than they did.

These results ought to dispel the pessimism that is abroad today about the lack of opportunities for young people.

However opportunities will not avail until they are seized. It will not do to trust to luck. F. L. Emerson said: "I'm a great believer in luck. The harder I work the more of it I seem to have."

According to the Latin: "Opportunity has hair in front, behind she is bald. If you seize her by the forelock you may hold her, but, if suffered to escape, not Jupiter himself can catch her again."

How can young people profit by the opportunities that come their way?

Dr. Austin Phelps said: "Vigilance

in watching opportunity, tact and daring in seizing upon opportunity, force and persistence in crowding opportunity to its utmost of possible achievement—these are the martial virtues which must command success."

The prophet Elisha was sick. Joash, the ruler of Israel, came to sympathize with him. He wondered what Israel would do without its prophet. So Elisha gave him an object lesson. He said, "Take arrows. And when he had taken them, he said to the ruler of Israel, Strike on the ground; and he struck three times and then stopped. The man of God was angry with him and said, You should have struck five or six times, then you would have struck down the Arameans until you had destroyed them, but as it is, you will defeat the Arameans but three times." (Shorter Bible).

Perseverance is essential to success in life. "If at first you don't succeed, try, try, try again."

In 1947 Richard W. Levenhagen died suddenly. He began his career as an office boy with the Sherwin-Williams Co., at the age of fourteen, after the death of his father. To complete his education he attended night classes at Western Reserve University. He rose step by step to sales manager, district manager and finally a vice president and general manager of the Sherwin-Williams Co. The day before he died he was elected chairman of the executive committee of the Glidden Co.

Ella Wheeler Wilcox wrote:

Necessity, whom long I deemed my foe,
Thou cold, unsmiling, and hard-
visaged dame,
Now I no longer see thy face, I know
Thou wert my friend beyond re-
proach or blame.

My best achievements and the fairest flights

Of my winged fancy were inspired
by thee;

The stern voice stirred me to the
mountain heights;

Thy importunings bade me do and be.

* * *

May 8. (Festival of the Christian Home).

Topic: A King and His Mother.

Hymns: With Happy Voices Ring-
ing. The Fathers Built This City.
O Blessed Day of Motherhood.

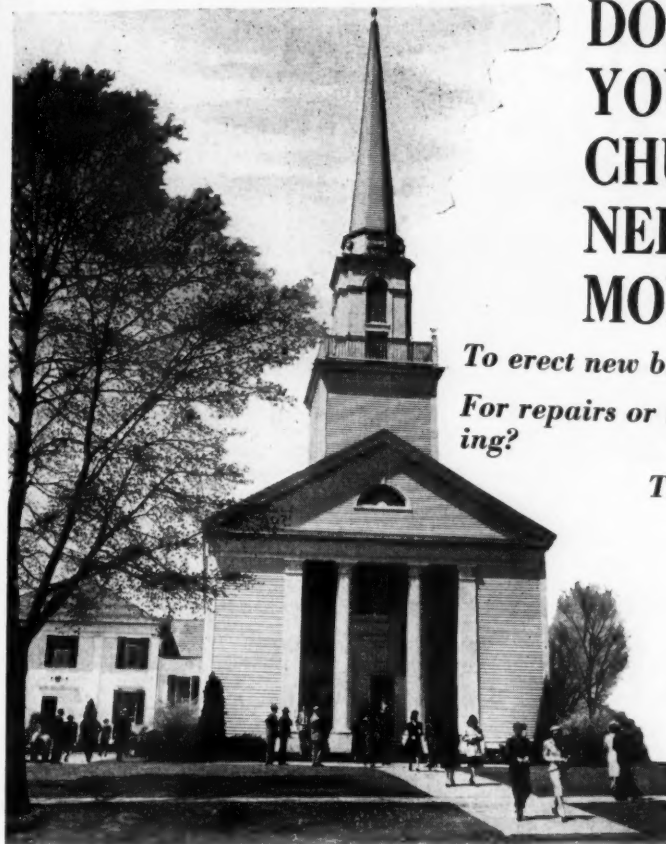
Lesson: Proverbs 31:10-31. Text:
I Kings 2:19. "And the king rose up
to meet her, and bowed himself unto
her."

Solomon was a man of diverse characteristics. Some of his qualities were admirable. Others were despicable. We must however in all fairness judge him by the standards of his own age, rather than by the standards of today.

In the incident before us Solomon appears in an admirable light. His mother came to ask a favor of him. He paid her great respect and honor.

"So Bathsheba went to speak to King Solomon on behalf of Adonijah. The king rose to meet her and kissed her; then, seating himself on his throne, he had a chair placed for the king's mother, who seated herself at his right hand." (Moffatt).

The second Sunday in May is now designated as the Festival of the Christian Home. Originally it was known as Mothers' Day. Its originator, Miss Anna M. Jarvis did not find the closing years of her life very enjoyable.



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In 1947, at the age of eighty-three, she was confined to her bed in a sanitarium, blind and deaf.

The title Mothers' Day still persists. And no matter what the day is called, mothers will ever be the dominant figures in its observance. This largely because of the influence they have had upon the lives of their children.

Lincoln's father thought that he was lazy. Abe hated to work in the fields. He much preferred telling funny stories to a group of admirers. When he plowed, he took a book with him. When he stopped to rest his horse he would snatch a few minutes for reading. No wonder Tom Lincoln, who collected his son's wages until he was twenty-one, sometimes grew provoked.

But back in the Lincoln cabin Abe had a remarkable step-mother. She knew he was not lazy, that his energies were only being driven along wrong channels. Though she herself could not read, she recognized the genius in her tall, awkward stepson. At times nine people lived together in the one-room cabin, but she made everyone keep quiet when Abe wanted to study. She persuaded her husband not to interfere. Without her encouragement Lincoln might have remained a backwoodsman always.

Phillips Brooks had a wise mother. She used to say that there comes a time in every boy's life when he becomes reserved, uncommunicative even to his nearest friends. He goes out without saying where or for how long, and upon his return goes directly to

his room without exchanging a word with anybody.

At such a time a wise mother will let her son alone, not trying to break down his reserve, but praying for him that his faith fail not. For at such a time he is wrestling with the great problem of life, trying to find out his relation to the universe and duty. By and by, when the leaden skies have broken, she will get her boy back again, more thoughtful, more tender and more helpful than before.

* * *

May 15.

Topic: How to Get Wisdom.

Hymns: Dear Lord and Father of Mankind. I Need Thee Every Hour. Lord, What a Change.

Lesson: James 1:1-17. Text: James 1:5. "If any of you lack wisdom, let him ask of God."

Principal E. H. Sugden suggests that wisdom to James was what faith was to Paul, hope to Peter and love to John. In fact it is the essential thing in the Christian life. It probably was suggested to the writer by his study of the Wisdom Literature of the Old Testament, especially the Book of Proverbs.

There is something lacking in religious life today. The modern Christian lacks the quality that would make his religious life vital and virile.

In a radio broadcast Karl Barth said: "And you spread so little light and joy around you. When you make yourselves heard it is usually with cares and complaints, lamentations and accusations, belonging to a generation

which is now old and was never really young. . . . And we cannot escape the uncomfortable impression that you are more interested in yourselves than, as you assert, in the glory of God and man's salvation.

"You cannot impress us in this way, you cannot help us. Your message cannot be important to us, cannot even seem worth paying attention to. When you use this language you tell us nothing new, nothing that we should not know better without you. . . . Come back again tomorrow, but come back different if you want to be taken seriously. That is what the world ought to say to the Christian churches, which are so good at finding fault with the world."

This situation is not pleasing to God. He is more than anxious to give us what we need. "He giveth to all men without question or reproach." (Moffatt).

God gives to all men. But he waits to be asked. A writer remarks that "God is a perfect gentleman, and I believe he does not interfere where he is not asked."

Wisdom is obtained by the exercise of faith. "Only let him ask in faith, with never a doubt." (Moffatt).

A college student, who had just passed a set of examinations, which were unusually difficult, said, "I never went to one of those examinations without asking God to help me, and I never forgot, but once, to go to my room afterward and thank him for his help."

What an apt description James gives

of the present dilemma of many Christians. "Like surge of the sea, whirled and swayed by the wind; that man need not imagine he will get anything from God, double-minded creature that he is, wavering at every turn." 6, 7. (Moffatt).

A remarkable testimony to the quality of Japanese Christians was paid by a high official, himself not a Christian. He wrote to a missionary: "I am not a believer myself, but I have noted among the troops the good conduct of those who are Christians—the quiet and fearless way in which they go into battle, and the orderly, collected way in which they bear themselves afterwards, free from excitement prejudicial to discipline."

That is what the Christian should seek to be—quiet, fearless and free from excitement.

* * *

May 22. (Rural Life Sunday).

Topic: The First Agriculturists.

Hymns: Lord of All Being. Saviour, Like a Shepherd. O Beautiful for Spacious Skies.

Lesson: Genesis 4:1-15. Text: Genesis 4:2. "And Abel was a keeper of sheep, but Cain was a tiller of the ground."

In Genesis 4 we have the story of Cain and Abel. It brings out the distinction between the farmer and the shepherd. The farmer had a settled home and the shepherd was a nomad. It also furnishes an account of how the conflict between man and man first entered into human life.

Whether we are to think of Cain and Abel as individuals or as types is not clear. There is an element of tribal history in the story.

Cain was a tiller of the soil. At the appropriate season he made an offering of the first fruits of his labors to God.

A writer says: "To offer to the Deity the first fruits of the tender herbage, springing up in the vernal season, and of the different kinds of grain matured by a warm sun, was the practice of mankind in the infancy of the world. The earliest instance of these oblations on record is that of Cain, the eldest son of the first great husbandman, who doubtless following the paternal precedent, brought of the fruit of the ground an offering unto the Lord; and of Abel, who also, to the sacred altar of God, brought of the firstlings of his flock."

Abel was a keeper of the sheep. He offered the firstlings of his flock to God. It is suggested that this was the origin of the universality of sacrificial rites which obtain throughout the world.

God rejected the offering of Cain but accepted the offering of Abel. This angered Cain and at the first opportunity he slew his brother.

The reason for the rejection of Cain's offering is given in verse 7. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

On this Rural Life Sunday there are two important lessons we can learn from this ancient story.

1. We should give the first returns from our work to God. Man is often reluctant to do that.

"Won't you give a shilling to the Lord?" asked a Salvation Army girl of a Scot. "How auld are ye, lassie?" he inquired. "Nineteen, sir." "Well, I'm past seventy-five, I'll be seein' 'im

afore ye, so I'll hand it to him meself."

2. To secure the approval of God we must do well. "If thou doest well, shalt thou not be accepted?"

A story is told of a professional singer. One summer he was crossing the Atlantic with a party of friends. He disappeared from view every evening about the same time. "Afraid of the cold air," was one comment. "Afraid we'll ask him to sing," said another. The last night on board a delegation went to the captain to inquire where the singer was. Pointing in the direction of the engine room, he said, "I think you'll find him down there, that's where he's gone every evening." There the delegation found him, singing his best to the stokers, whom he had entertained in that way for more than an hour every evening during the voyage, much to their delight.

* * *

May 29. (Memorial Sunday. Ascension).

Topic: The Tearless World.

Hymns: Ten Thousand Times Ten Thousand. O Paradise! O Paradise! My Country 'Tis of Thee.

Lesson: Revelation 21:1-7. Text: Revelation 21:4. "For the former things have passed away."

It is an attractive picture that John presents here. It is the picture of a new universe. "Then I saw the new heaven and the new earth, for the first heaven and the first earth had passed away."

One of the attractive features of the new universe is that the disabilities of this life are excluded. "He will wipe every tear from their eyes, and death shall be no more—no more wailing or crying or pain, for the first things have passed away." (Moffatt).

Someone has designated the present world "a vale of tears." That is not an apt description of the world under normal conditions. But it is an apt description of a world constantly threatened by war.

A writer says: "I have seen burned cities, desolated fields, and impoverished families. I have heard the groans of the father when deprived of his son, the support of his age. I have witnessed the despair of the mother, when bereaved of the delight of her eyes and the joy of her life. I have heard the frantic cries of the widow, and I have seen the tears of the orphan. I have beheld the decrepid soldier oppressed with age and covered with wounds, begging a wretched support at the doors of the opulent. 'This is thy work, O war! These are thy fruits, O ambition!'"

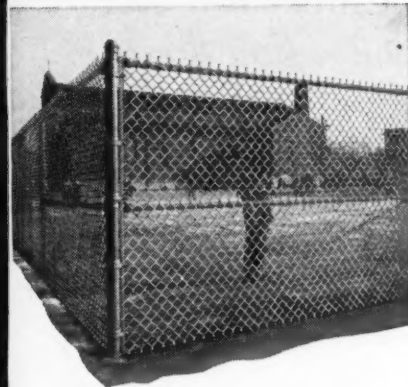
On this Memorial Sunday it is appropriate that we should sorrow for those whose lives have been sacrificed to the war god. But there is a gleam of light shining through the clouds. They have entered into the tearless world. Moreover they have left a record of which we can be proud.

During World War I, the following letter was sent to the *Cleveland Leader*. "I find the following letter in one of my French papers and which I translate for the *Leader*. It is from a woman who had been informed of the death of her son at the front, somewhere in the present dreadful war.

"My Dear Sir: I thank you sincerely for the letter you sent me. Thanks for announcing to me the news

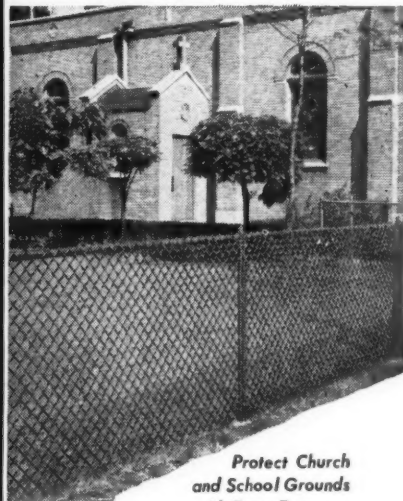
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Epistle to White Christians . . .

by Fred D. Wentzel

What would it mean for white men to practice the Christian religion in their relationships with Negroes? Here is a clear, well-informed answer, presented in persuasive words by the president of Fellowship House, Philadelphia. The chapters are titled:

- A Catalog of Sin
- The Road to Salvation
- What Is Natural?
- The Fruits of Sin
- Fruits of Righteousness
- Intermarriage
- The Open Door
- If the Church Were Christian

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Below the Great Wall . . .

by R. Pierce Beaver

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that overwhelms me with grief. I had succeeded in saving him from death from disease by my constant care. I am profoundly proud to have succeeded in saving him so that he could give his life for his country. This is my great consolation."

Dr. Samuel Francis Smith, the author of *My Country 'tis of Thee*, wrote these lines which were read at his funeral service.

To feel the mild delicious clime,
Where summer never fades;
To breathe the glorious atmosphere,
Which sickness ne'er invades;

To reach at last that happy land
Where tears are never known;
To see the wondrous face of him
Who sits upon the throne. . . .

O, it is gain to die!

WHITSUNTIDE

June 5. (Whitsunday).

Topic: The Indwelling Spirit.

Hymns: Our Blessed Redeemer. Holy Spirit, Truth Divine. Breathe on Me, Breath of God.

Lesson: Ezekiel 36:25-38. Text: Ezekiel 36:27. "And I will put my Spirit within you."

In verses 25 to 38 of Ezekiel 36 a promise is made of a new heart and its effects are described. This is made possible by the impartation of God's Spirit. Man has nothing to do with it, he is passive in God's hands. A commentator suggests that Ezekiel's teaching here approximates to that of Paul.

The impartation of God's Spirit has momentous effects.

In *Beliefs That Matter*, Dr. William Adams Brown writes: "But it is possible to think of God not only as outside of us but within us, the life of our life, the energy of our activity, the source of progress both of the individual and of society. This indwelling God has made his presence felt in many ages and in many religions. He was the divine Word to whom the philosophers of Greece owed their insight."

"Christians know him as the Holy Spirit—the Comforter, through whom we experience assurance and from whom we receive inspiration."

1. The heart is cleansed. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." 25.

2. Sin is made distasteful. "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." 31.

3. Obedience is prompted. "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." 27.

4. Temporal prosperity is promoted. "And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach because of famine among the nations." 30.

The Jews needed the indwelling of God's Spirit. Modern Christians need it too.

Mr. David, a saloon keeper in India was converted and became a preacher. He said: "Twenty years ago I was making lots of money keeping a saloon in India. I had billiard and bagatelle

tables, and other equipment for that kind of business. I spoke against the missionaries, wrote against the missionaries, laughed at them. If any of the native missionaries came to my place, I used to drive them out—one look would chase them."

After his conversion he preached eleven years without much result. He was sure that God was going to burn up the work which he did during that time. "The preaching," he said, "and the singing I did, and the money I gave to have my name in the papers—all these things the Lord is going to set on fire."

But some eight years ago, he said, he was given a new power, the power of the Holy Spirit, and all was changed. This occurred in Ceylon, and after that he went to South India where about ten thousand souls were converted within three months.

June 12. (Children's Day. Trinity Sunday).

Topic: Parental Concern.

Hymns: O Worship the King. From Homes of Quiet Peace. Thou Gracious Power.

Lesson: Mark 9:1-29. Text: II Samuel 18:5. "Deal gently for my sake with the young man."

Absolom was an ambitious and wayward son. He planned a revolt against his father David. It became necessary for the king to send an army against the rebels. David wanted to accompany the army, but the people objected. They said, "Thou shalt not go forth: . . . for now thou art worth ten thousand of us." 3.

David had to put down the rebellion. But he was deeply solicitous for the welfare of his son. He said, "Deal gently for my sake with the young man, even with Absolom."

We hear a great deal these days about wayward children. And unfortunately much that we hear is true.

Recently a sixteen-year-old boy, identified as one of a holdup gang, was killed by a police bullet. Waiting trial for murder in another holdup were two boys, one sixteen and the other fourteen. Two boys, sixteen and seventeen confessed the killing of a motorist who gave them a lift.

The question arises, How shall we deal with wayward children? David suggests the answer, "Deal gently." It pays.

In Emerson's *Journal* he tells how, after he and his brother struggled in vain to drag a calf into the barn, the Irish girl put her finger into the calf's mouth and it walked quietly in.

A father writes: "With our son the playful approach works two times as well as the stern father act. I can even kid junior into eating spinach. If I commanded him to 'Eat that ice cream—it's good for you,' he'd kick like an army mule."

Some years ago a public examination of a class of little girls was in progress. The distractions of much dressing and much company operated severely on the fickle memories of the children. One lost herself in the confusion and stammered to a dead stop in her recitation.

Then her mother moved from the crowd and took a seat in front of her child. The loving look of that silent face brought order out of confusion. Mind and tongue immediately resumed

their functions, and the recitation came back all in perfect order.

Not all parents deal gently with their children. This sad story came from St. Louis. "When the funeral car bearing the body of his daughter Nellie to the grave, moved away from his home, Michael Husey, with set face, turned and walked in the opposite direction. He had kept his five-year vow never to look again on his daughter's face. He made his vow when she married against his will. Monday the daughter sent word from a hospital that she was dying and begged her father to come to her. But he refused. After her death her father had her body sent to his own home, but he did not once glance at her face."

The gentle way is the best way. It is God's way. Jesus made that very clear in his matchless story of the Prodigal Son.

KINGDOMTIDE

June 19.

Topic: The Kingdom Is Here.

Hymns: I Love Thy Kingdom, Lord. Come, Kingdom of Our God. O, Sometimes Gleams Upon Our Sight.

Lesson: Mark 1:14-39. **Text:** Mark 1:15. "The time is fulfilled, and the kingdom of God is at hand."

When John the Baptist was imprisoned, Jesus began his ministry. He went into Galilee "preaching the gospel of the kingdom of God."

The message Jesus delivered threw new light on the nature and character of God. It also enriched the spiritual conceptions of the prophets, making love and mercy central.

Jesus said, "The time is fulfilled, and the kingdom of God is at hand." In view of this Jesus counselled his hearers to do two things—repent and believe the gospel.

For long years Christians have prayed, Thy kingdom come. That prayer is still offered by millions of people daily. That is a good practice. But let us not forget that potentially the kingdom of God is already here.

What evidence is there that the kingdom of God is already here? It is found in all parts of the world.

Keshub Chunder Sen, a prominent Indian, said: "Christ rules British India. India is unconsciously imbibing this new civilization, succumbing to its irresistible influence. It is not the British army that deserves the honor, if any army can claim that honor that army is the army of Christian missionaries, headed by their invincible Captain, Jesus Christ."

When Colonel Denby was United States Minister to China, he said: "The tourist who sneers at the missionaries, or fails to give them his unqualified admiration and sympathy, is, if honest, simply ignorant. He has not taken the trouble to go through their missions as I have done. The missionaries are doing immense good to China." Colonel Denby gave this testimony before the Pekin Oriental Society.

Some years ago a man visiting Syria remarked to a friend in Beirut, "It seems hardly worth while to maintain missionaries here, they accomplish scarcely anything." Said his friend, "Did you hear Mr. Thomson preach this morning?" "No," was the reply, "I didn't know there was any service."

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"And did you hear Dr. Van Dyck preach in Arabic this afternoon?" "No, you don't mean to say he preaches in Arabic." "Yes, and he has a congregation of 200 persons every Sabbath. Have you visited any of the schools here?" "Schools, have you schools here in Beirut?" "Did you see the printing press?" "Printing press, have you got one?" "O, yes, we have a printing establishment in which twenty persons are employed."

Christians would do well to get acquainted with what the missionaries are doing to promote the kingdom. In normal times the American churches maintain more than 25,000 missionaries in foreign lands.

William F. McDermott writes: "I

have found that by studying what my church is doing abroad I get an education in the psychology of other races, the economics of less fortunate peoples, the problems of many lands. I learn what scientific farming, modern sanitation, printing, medicine and nursing, teaching and preaching are doing to bring the material advantages of Western civilization to populations far greater than our own."

June 26. (Independence Sunday).

Topic: Tumultuous America.

Hymns: God of Our Fathers Whose Almighty Hand. O God Beneath Thy Guiding Hand. The Prince of Peace His Banner Spreads.

(Turn to next page)

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How to Amend the Minister's Tax Estimate

The New Tax Law Offers Substantial Deductions

by Harold J. Ashe*

MINISTERS, along with other taxpayers, are about to enjoy substantial tax relief, following passage of the new tax law which is retroactive to January 1, 1948. Effect of tax savings can be felt by many taxpayers at the time of making their next quarterly payment on 1948 income tax estimates, provided they file a new "declaration of estimated tax" at time of making that payment.

Principal features of the new tax law are:

1. Increases personal exemptions from \$500 to \$600 each.

2. Makes the "community property" principle applicable to residents of all states, putting those in non-community property states on a par with those in the 12 states which have enjoyed this tax splitting advantage. This permits all husbands and wives to divide family income equally for tax reporting purposes. It is a tax advantage whenever family income (after exemptions and deductions) totals more than \$2,000. By splitting income it permits the use of the short form return for incomes up to \$10,000, in the past limited to \$5,000 in non-community property states.

3. Percentage tax cuts have been made on the old law rates, as follows:

- 12.6 percent off tax on the first \$2,000 of income (after exemptions and deductions);
- 7.4 percent off on the tax on income above \$2,000 and up to \$136,700;
- 5 percent off on the tax on income above \$136,700.

These percentage cuts are in addition to the 5 percent cut allowed January 1, 1946, on old law rates.

4. Additional exemption of \$600 for taxpayers including wives, 65 years of age or older by year-end, making the total exemption for over-65 taxpayers \$1,200. This does not apply to other dependents of a taxpayer, such as a parent.

5. A similar additional \$600 exemption for the blind, including wives, regardless of age, but not to other dependents, such as a son.

6. Continues 10 percent deduction for deductible items such as medical, taxes, interest, contributions (if not itemized), but increases the maximum from \$500 to \$1,000 for non-itemized deductions.

The complexity of the tax cuts, increased exemptions and deductions in the new tax law makes it imperative that taxpayers, in their own self interest, review their original 1948 income tax estimates, amend them downward if circumstances warrant.

As soon as the taxpayer sees his income is running less than he believed would be the case, or that his tax will be less because of new tax rates and higher exemptions and deductions, he should file an amended declaration accompanying his next quarterly payment, using the same 1040ES form and marking it "Amended."

On the amended declaration show the amount already paid on the estimate, subtract this from the new estimated tax, divide the balance due by the number of remaining payments.

Here is a step-by-step formula for recomputing 1948 income tax estimate.

and oil. The foundation will be second in assets to the Rockefeller Foundation, the nation's largest.

In verses 9-15 the prophet speaks of the approaching judgment of Samaria. He invites the people "to behold the tumults in the midst thereof, and the oppressed in the midst thereof."

Tumultuous America! That is an apt description of our land today. What is its cause?

Woodrow Wilson's relations with William J. Bryan revealed a good deal of the character of both men. At Princeton, Wilson disapproved of Bryan from the moment the boy orator of the Platte first burst upon the national scene with his famous Cross of Gold speech in 1896. He interpreted the

(Turn to page 101)

A Sermon Calendar for a Year

(From page 59)

Lesson: Amos 3. Text: Amos 3:9. "Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof."

In this chapter Amos discusses privilege and penalty. He insists that Israel's punishment would be proportioned to her privileges. v.2.

That is a truth that Americans should remember. Some of them do.

In 1947 Hugh Roy Cullen and his wife gave \$80,000,000 to found an educational health and charity organization. He quit school at the age of twelve to go to work for three dollars a week. Much of his wealth came from ventures in cotton, real estate

- mates:
1. Estimate total income, including that of wife, if any.
 2. Estimate the amount of deductions for medical, interest, taxes, contributions, etc., or if less than 10 percent of Item 1, take 10 percent of Item 1 up to a maximum of \$1,000.
 3. Subtract deductions (Item 2) from total income (Item 1).
 4. Total the exemptions including taxpayer, wife and others dependent for more than half of support at \$600 each, plus 65-or-over or blind exemptions.
 5. Subtract total of exemptions (Item 4) from Item 3. This is the taxable income.
 6. If married, divide the amount of taxable income (Item 5) equally between husband and wife.
 7. Using old tax rates (20, 22 percent, etc.) compute income tax on Item 6. (Or, if not married, on Item 5).
 8. Deduct from Item 7 the sum total of the following:
 - (a) 17 percent of the first \$400 in Item 7;
 - (b) 12 percent of the amount in Item 7 in excess of \$400, but not in excess of \$100,000;
 - (c) 9.75 percent of the amount in Item 7 in excess of \$100,000.(Note that the 17, 12 and 9.75 percent is a reconciling of the combined 5 percent cut allowed January, 1946, and new cuts of 12.6, 7.4, and 5 percent).
 9. After subtracting Item 8 from Item 7, the taxpayer now has his total income tax, if unmarried. If married, and he has divided his income between himself and his wife, he must now
 10. Double the amount of Item 9. This is his total tax for combined family income.
- To illustrate how this works, assume a taxpayer is married, has two depend-

(1) -----	\$9,000.00	
(2) Less -----	1,000.00	Personal Deductions
<hr/>		
(3) -----	8,000.00	
(4) Less -----	3,000.00	Exemptions, including \$600 blind exemption
<hr/>		
(5) -----	5,000.00	
(6) Divide -----	2,500.00	each for husband and wife
(7) -----	510.00	old tax rate on \$2,500.00
(8) (a) -----	\$68.00	
(b) -----	13.20	
(c) -----	None	
<hr/>		
Total -----	81.20	Tax Cut
(9) -----	428.80	
(10) Multiply -----	2	
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\$ 857.60 combined tax husband and wife		

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ent children, and his wife is blind. He estimates his personal deductions will total \$1,000. He has four regular exemptions, plus a \$600 blind exemption. His income, and that of his wife, from all sources is estimated at \$9,000. Here are the steps taken in computing the amended estimate:



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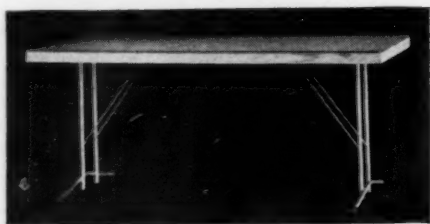
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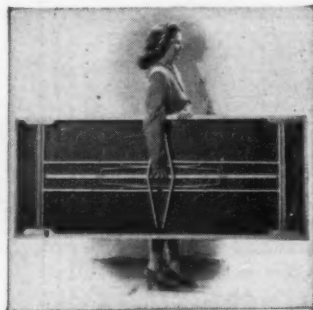
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July 1948 - June 1949

Selected by Ethel K. Leach

Date	Type	Title	Author
July 4	Prelude:	Pilgrims Chorus (Tannhauser)	Wagner (6)
	Anthem:	God's Peace is Peace Eternal	Edward Grieg (2)
	Solo:	Bless This House	Brahm
	Postlude:	America the Beautiful (Hymn Tune—Materna)	
July 11	Prelude:	A Memory	Gillette (2)
	Anthem:	The Radiant Morn	Woodward (5)
	Solo:	My Hope is in the Ever- lasting	Stainer (5)
	Postlude:	March of the Flowers	Harker-Morton
July 18	Prelude:	Canto—Calmata	Voris (2)
	Anthem:	The Way, the Life	Del Riego
	Solo:	God Is My Refuge	Ward-Stephens (4)
	Postlude:	Allegro Jubilante	Federlein
July 25	Prelude:	Priere a Notre Dame	Boellman
	Anthem:	Incline Your Ear	Martin (4)
	Solo:	O Divine Redeemer	Gounod (4)
	Postlude:	Toccata	Boellman
August 1	Prelude:	Trio in G (Symphony in G Minor)	Mozart (2)
	Anthem:	Doth Not Wisdom Cry?	Rogers (2)
	Solo:	The Lord's Prayer	Malotte (4)
	Postlude:	Petite Marche	Dubois-Rogers (2)
August 8	Prelude:	Adagio (Moonlight Sonata)	Beethoven (2)
	Anthem:	O Love Divine	B. Campbell (4)
	Solo:	The Ninety and Nine	Edward Campion (4)
	Postlude:	Festival March	Teilman (2)
August 15	Prelude:	Midday Silence (Opus 17, No. 7)	Jensen (2)
	Anthem:	Grant Us Thy Peace	Mendelssohn
	Solo:	Just As I Am	Edward Campion
	Postlude:	March in C	T. D. Williams (2)
August 22	Prelude:	Adagietto Cantabile	Bach
	Anthem:	Surely the Lord Is in This Place	Burnell
	Solo:	Great Peace Have They	Rogers (4)
	Postlude:	Andante Religioso	Beethoven (2)
August 29	Prelude:	Cherubim Song	Bortniansky- Tschaiakowsky (2)
	Anthem:	Lead On, O King Eternal	R. H. Terry (1)
	Solo:	Give Ear Unto My Prayer	J. Arcadelt (5)
	Postlude:	Finale (Symphony No. 1)	Brahms (2)
September 5 (Labor Day)	Prelude:	Theme from "Finlandia"	Sibelius
	Anthem:	Psalm to Labor (Priests March)	Mendelssohn
	Anthem:	O, Saviour of the World	Goss
	Postlude:	Trumpet Tune	Purcell (3)
September 12	Prelude:	Andante Cantabile	Widor
	Anthem:	Looking Unto Jesus	G. Borch (4)
	Solo:	O Rest in the Lord	Mendelssohn
	Postlude:	Allegro (Sonata in E Minor)	Rogers
September 19	Prelude:	Nocturne	F. Borowski (2)
	Anthem:	Voices of the Sky	Matthews
	Anthem:	Ponder My Words, O God	J. H. Rogers (2)
	Postlude:	Festival Toccata	Fletcher
September 26	Prelude:	Vox Angelica	Hewitt (2)
	Anthem:	As Lately We Watched	Austrian Folk Song
	Solo:	Eye Hath Not Seen (The Holy City)	Gaul
	Postlude:	March in B Flat	Krentzlen (2)

Date	Type	Title	Author
October 3	Prelude:	Morning	Keller
	Anthem:	Brother James' Air	Arr. by Jacob
	Quartet:	O Love That Will Not Let Me Go	Stebbins
	Postlude:	Toccata	Boellman
October 10	Prelude:	Meditation (Thais) Violin and Organ	Massenet
	Anthem:	O Be Joyful in the Lord	Franck
	Solo:	Thou Art the Way	Berwald (4)
	Postlude:	Marche (Suite in Miniature)	De Lamarter
October 17	Prelude:	Air (Overture in D)	Bach (2)
	Anthem:	As Torrents in Summer	Elgar
	Solo:	God's Song	Martin Broones (4)
	Postlude:	Triumphal March	Grieg (2)
October 24	Prelude:	Largo	Handel
	Anthem:	My Soul Doth Magnify the Lord	Blumenschein
	Solo:	A Prayer for Vision	Carl Mueller (4)
	Postlude:	Marche Militaire	Saint Saens-Lacey (2)
October 31	Prelude:	Evening Star (Tannhauser)	Wagner (2)
	Anthem:	Out of the Silence	Galbraith (2)
	Solo:	Love Not the World	Sullivan (4)
	Postlude:	Intermezzo	William Reed (2)
November 7 (Armistice Day)	Prelude:	Vision	Rheinberger
	Anthem:	God Is a Spirit	Kopyloff
	Solo:	I Will Lift up Mine Eyes	Sowerby
	Postlude:	Marche Pontifical	Gounod (4)
November 14	Prelude:	Vignette	Paul Koepke (2)
	Anthem:	Hark, Hark My Soul	Shelley (4)
	Solo:	I Walked Today Where Jesus Walked	O'Hara (4)
	Postlude:	Postlude in G	Merkel
November 21 (Thanksgiving)	Prelude:	Song of Thanksgiving	Hokanson
	Anthem:	List to the Lark	Dickinson
	Anthem:	O Lord Will I Praise Thee	Roberts (2)
	Postlude:	Grand Choeur	Wheeldon
November 28	Prelude:	Andante (Violin Concerto) (Violin and Organ)	Mendelssohn (3)
	Anthem:	While Earth Remaineth	M. Anders
	Solo:	Peace Divine	Dion Kennedy
	Postlude:	Ode to Joy (Symphony 4)	Brahms (2)
December 5	Prelude:	Arioso	Handel (2)
	Anthem:	Bless the Lord, O My Soul	Ivanhof (4)
	Anthem:	Sanctus (St. Cecelio Mass)	Gounod
	Postlude:	Postlude Alla Marcia	Grey (6)
December 12	Prelude:	Andante (Piano Concerto)	Mendelssohn (2)
	Anthem:	O Love the Lord	G. A. Burdette (4)
	Solo:	Ave Maria (Cavalleria Rusticana)	Mascagni
	Postlude:	Toccata and Fugue	T. Tertius Noble (1)
December 19	Prelude:	Nativity Miniatures (A Christmas Suite for the Organ)	Alfred Taylor (1)
	Anthem:	Today Is Christ Born	W. T. Pollak (1)
	Anthem:	A Christmas Carol	A. Walter Kramer (1)
	Ladies Trio	How Far Is it to Bethlehem?	R. Donovan (5)
	Postlude:	Noel in G	Louis Claude Daquin (3)
December 26 (New Year)	Prelude:	Prayer (Rienzi)	Wagner (2)
	Anthem:	Carol of the Bells on New Year's Eve	Goodhart
	Anthem:	How Burn the Stars Unchanging	Lockwood (5)
	Postlude:	March (Concerto in B Flat)	Handel (2)
January 2	Prelude:	Pastorale	Foote (6)
	Anthem:	Lord, Thou Art God	N. L. Norden (4)
	Solo:	The Twenty-Third Psalm	Malotte (4)
	Postlude:	Jesus Shall Reign	Matthews (2)
January 9	Prelude:	Come, Sweet Death	Bach (2)
	Anthem:	God Is a Spirit	Bennet (5)
	Solo:	The Publican	B. Vandewater (2)
	Postlude:	Largo	Handel

STRENGTH MAKES RESPONSIBILITY

Now that Spiritual Mobilization has become an important, strong, inter-denominational, nation-wide movement great responsibility is felt by those who are directing it and help is sought in forming policies.

The Members of our distinguished Advisory Board will help. Our paid Staff Members have many ideas. But we want the benefit of the thinking and experience of every pastor of a church in America.

Presently we are engaged in a great push for 5,000,000 new voters in the nation. Many who read these lines are now active in that campaign and their efforts give promise of actually accomplishing that goal.

But, time marches on! Registration times will soon be passed in the several states. Soon the election will be over and our leader will have been determined. Then what? What is the next great emphasis for this powerful organization which has been developed to champion capital Freedom? Could we have ten thousand suggestions? The Director would have them listed and take them on his vacation with him and would promise to emerge from his brother's Kansas farm with some carefully thought out patterns for Board consideration.

So, if you are one who has been saying "Freedom is in peril but there is nothing I can do about it"—stop saying and start thinking. Pass along your suggestions, addressed to my personal attention at the address below. Let's make our policy forming a co-operative endeavor. That will help Spiritual Mobilization fulfill its destiny and be a truly helpful friend of Freedom in this Freedom abandoning age.

James W. Fifield, Jr., D. D.

Pastor First Congregational Church of
Los Angeles

Director Spiritual Mobilization

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----- (Tear Off Here) -----

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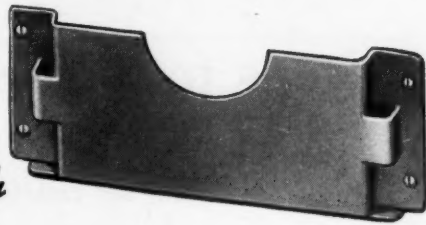
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Date	Type	Title	Author
January 16	Prelude: Anthem: Solo: Postlude:	Poeme Be Ye Therefore Merciful The Ninety and Nine Overture from the Messiah	L. Boellman Neidlinger (4) E. Campion Handel
January 21	Prelude: Anthem: Solo: Postlude:	Ave Maria Hear Me When I Call A Prayer Fanfare Mignon	Liszt (2) F. H. Young (4) D. Guion (4) Felton (2)
January 28	Prelude: Anthem: Solo: Postlude:	Melody in F Thou Art My All How Beautiful Upon the Mountains Now Thank We All Our God	Rubinstein (2) A. Wooler Harker (4) Mendelssohn
February 6	Prelude: Anthem: Solo: Postlude:	Reverie If With All Your Hearts By the Waters of Babylon Morning Hymn (Symphony 5)	Debussy (3) Mendelssohn Oley Speaks (4) Haydn
February 13	Prelude: Anthem: Anthem: Postlude:	Cantabile Blessed Are They that Dwell Jesus, Lord of All Acclaim Postlude in F	Cesar Franck Baines Mueller W. F. Carl (2)
February 20 (Washington's Birthday)	Prelude: Anthem: Solo: Postlude:	Jesus, Source of Man's Desiring A Prayer for Our Country Recessional Finale	Bach (2) W. R. Voris (5) DeKoven C. M. Widor (3)
February 27	Prelude: Anthem: Solo: Postlude:	Abide With Us The Lord Is My Shepherd Repent Ye Con Spirito	Weinberger Dvorak Scott Kreckel
March 6	Prelude: Anthem: Solo: Postlude:	Adoration (Holy City) Search Me, O God O Lord, I Will Praise Thee Scherzo in D Minor	Gaul (2) Homer Whitford (1) C. Demarest (4) Bossi (2)
March 13	Prelude: Anthem: Duet: Postlude:	Litania Solenne In Heavenly Love Abiding Love Divine March Pontifical	Edmunson Burdett (4) Stainer (5) Lemmens (2)
March 20	Prelude: Anthem: Anthem: Postlude:	Largo (New World Symphony) O Love the Lord Peace, Perfect Peace Duke Street Postlude	Dvorak (2) Burdett (4) Galbraith (4) Whiting (2)
March 27	Prelude: Anthem: Anthem: Postlude:	Allegretto (Symphony in D Minor) O Come Everyone That Thirsteth Fear Not, O Israel March in C	Franck (2) William Reed (4) Max Spicker (4) Edward Reed (2)
April 3	Prelude: Anthem: Anthem: Postlude:	Adagio (Sonata 1) The Heavens Are Telling God So Loved the World Allegretto in B Minor	Mendelssohn Beethoven (4) Stainer (4) Guilmant
April 10	Prelude: Anthem: Solo: Postlude:	A Sonnet Blessed Is He that Cometh The Lord Is Mindful of His Own (St. Paul) The Palm Branches	E. Granados (2) Gounod (4) Mendelssohn Faure
April 17 (Easter)	Prelude: Anthem: Duet: Postlude:	Festival Prelude on Vigiles et Sancti (Piano, Organ) The Lord Is Risen I Waited for the Lord Alleluia!	Goldsworthy (1) Billings-Clokey (1) Mendelssohn Mozart
April 24	Prelude: Anthem: Solo: Postlude:	Peace Break Forth Into Joy I Sought the Lord Allegretto in B Minor	R. Deane Shure Barnby Stevenson (2) Guilmant
April 30	Prelude: Anthem: Solo: Postlude:	On Wings of Song Come Holy Ghost The Blind Ploughman Jubilate Deo	Mendelssohn Palestrina Clarke Silver
May 1	Prelude: Anthem: Solo: Postlude:	My Heart Ever Faithful Lord Take My Life At Eventide It Shall Be Light (Holy City) Benedictus	Bach C. W. Henrich (2) Gaul Rea
May 8 (Mothers' Day)	Prelude: Anthem:	A Prayer for Peace I Know a Beautiful Theme	Held Stoughton (2)

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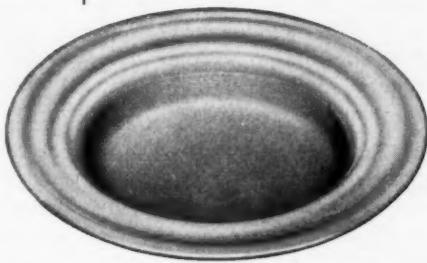


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Date	Type	Title	Author
May 15	Anthem:	Jesus Meek and Gentle	Barnes (2)
	Postlude:	Marche Religieuse	Merkel (4)
	Prelude:	The Guardian Angel	Pierne—Arr. Kraft (2)
	Anthem:	Bread of Heaven	Colburn (2)
May 22	Solo:	Like As the Heart	Liddle
	Postlude:	Alleluia!	Faulkes (4)
	Prelude:	Hymn to the Sun	Rimsky-Korsakoff (2)
	Anthem:	O Paradise	H. P. Hopkins (2)
May 29 (Memorial Day)	Anthem:	Jesus, Gentlest Saviour	Marks (2)
	Postlude:	Postlude in B Flat	Ropartz (2)
	Prelude:	Prayer (Rienzi)	Wagner (2)
	Anthem:	Glorious Forever	Rachmaninoff (4)
June 5	Solo:	O God of Freedom	Barnes
	Postlude:	Battle Hymn of the Republic	Wm. Steffe
	Prelude:	Elegy	Broadhead (2)
	Anthem:	The Lost Sheep	M. B. Foster (4)
June 12	Anthem:	Sweet the Moments, Rich in Blessing	(4)
	Postlude:	March in D Major	Vladimer (2)
	Prelude:	Cavatina	Raff (6)
	Anthem:	Tarry With Me	Neidlinger (4)
June 19	Solo:	Lord in Adoration Kneeling	Bragdon (2)
	Postlude:	Coronation March	Meyerbeer (2)
	Prelude:	Seraphs Song	Frazee (2)
	Anthem:	How Lovely Is Thy Dwell- ing Place	Brahms (4)
June 26	Anthem:	Teach Me Thy Way	Spohr (5)
	Postlude:	Risoluto	Parker
	Prelude:	Ave Maria	Arcadelt
	Anthem:	Still, Still With Thee	Arthur Foote (6)
	Anthem:	Hear My Prayer	Mendelssohn (4)
	Postlude:	Postlude in C	Carl Muller (2)

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2. Theodore Presser Company, 1712 Chestnut Street, Philadelphia, Pennsylvania.
3. Anesco Music Publishing Company, 1600 Broadway, New York City.
4. G. Schirmer, 221 Columbus Avenue, Boston, Massachusetts.
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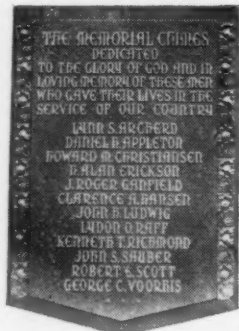
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Steps to a Successful Rural Pastorate

A Manual for Embryo Country Preachers

by C. R. McBride*

THE invitation from the editor of *Church Management*, called to mind the day, twenty years ago, when I moved to a small town in southern Indiana. I was to be pastor of the First Baptist Church there. As in memory I coasted through those twenty years, many pastoral experiences came to mind. Some of them were good, and some were bad. From these experiences I have made a few observations that now seem pertinent to the rural ministry. I am here attempting to pass them on to those who may be interested.

Observation I—A Personal and Vital Relationship with God Needed

A minister must have, and maintain, a personal and vital fellowship with God. When Solomon was made king of Israel his first act was to lay his heart open before God. He knew, that though men had chosen him as the best to be had, he was a weak, inexperienced and selfish man. He prayed that God would give him wisdom for the task ahead; that he might be a good leader. It is significant that Israel reached its pinnacle of wordly power and success under Solomon's reign. To this day Solomon is known as the man of wisdom.

A young minister fresh from college and seminary, entering his first pastorate, will probably feel he knows all the answers. The chances are he will not remain long in the parish until there rolls out before him a multitude of problems that were never touched upon in college and seminary days. The solution of these problems calls for a wisdom far beyond his years. He can make mistakes here that will mar his whole ministry.

Then it is that he needs the spirit of true humility, and the power to lay his problems before God, in prayer, and wait for God's answer.

By reading the Psalms and other devotional books, the constant practice of prayer and meditation, the minister will keep his heart attuned to God and his mind receptive to the spirit's coaching. In this exercise he will find solutions to many problems. Remember Paul's confession, "I can do all things through Christ who strengtheneth me." And again, "... I live;

yet not I, but Christ liveth in me." **Observation II—Vital Worship Is Needed**

The second observation is in regards to the public worship services of the church. There is need in every community for a worship service that is meaningful and vital. If it is found that the worship service is like perhaps 90 per cent of the rural non-Lutheran Protestant churches today, it should be radically overhauled. The aim should be to make it so vital to daily living that no matter what a person did, he would feel he needed each week, above everything else, that hour of worship with his fellow Christians. A vital, living, pulsating worship must be the goal.

When one sees the need for change the tendency is to rapidly tear out the old and substitute the new. Twenty years have taught me that this cannot be done. People resent such things, especially by a new pastor. Therefore, one must begin in some small place and work out from there. The beginning place may be the redecoration of the sanctuary, or perhaps thoroughly cleaning it. Somewhere along the line the pastor must talk worship, teach classes in worship, and bring the people gradually and willingly to change the forms of worship to better suit their spiritual needs.

The minister should prepare with great care every part of the worship service. In cooperation with the choir leader (if there is one) each hymn should be selected with utmost care. The anthem should likewise be carefully selected as a meaningful part of the whole service. The prayer should be prayerfully thought through before the service, lest it be "clanging brass and a tinkling cymbal." The sermon for a vital service will be the result of hours of preparation and not something thrown together on Saturday night.

With a spirit of true humility, the minister will enter the pulpit on Sunday to lead his folks into the presence of God. He will seek a complete dedication of their lives, as well as his own, to the Master.

I feel now that too much cannot be said about the importance of the public worship. For all too long rural

*Veteran rural pastor and now field worker from the Baptist Rural Church Center, Green Lake, Wisconsin.

Protestants have neglected it to their own undoing.

Observation III—Seek Out the People

In the third step, (we take all these steps concurrently) I suggest the minister seek identification with the people—all the people. It is only when the people begin to think of a pastor as being one of them that he can serve them effectively. Until that time comes he is a stranger in their midst, and to some a meddler by whom there is no profit.

The best way to become identified with the people is to visit them in their homes. See how they live, and let them talk of the things that seem important to them. Try to understand their hopes, plans and ambitions. Know the children by name and their characteristics, their likes and their dislikes.

Another way is to call on the men in their places of work. It does no harm for a minister to be seen in the factory, shop or store, where the men work. If the community is agricultural, there is value and fine fellowship in the minister's sharing some of the farm work. Let him get hold of the handle of a pitch fork and show farmers that here is a preacher who is not afraid of soiling his hands with dirty but honest work.

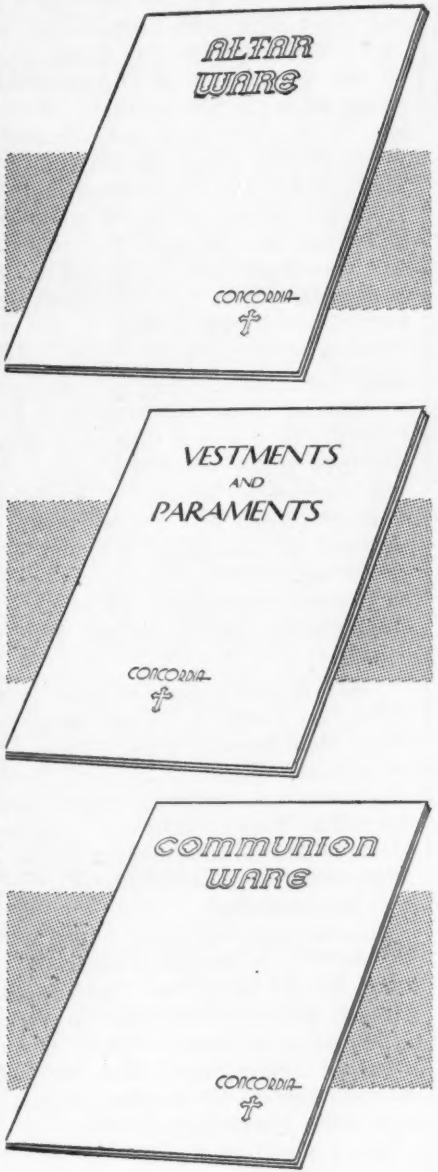
The minister should attend the people's meetings, when it is possible. School meetings, farm meetings, labor meetings—wherever the people are, there let the minister be found.

Most every community, rural and urban, has its slum area. It is on the other side of the track, or up the hollow, or down by the river. Here are to be found people, in the main, neglected, unknown by the church. It may even be that the church does not want them to attend its services. A good minister will deliberately seek out these people. If he cannot minister to them within the frame-work of his church, he can do it outside that frame-work, seeking all the time to bring the church to the place where it will be concerned for these folks.

Observation IV—Seek Adult Change

In my school days I was taught that the place of strategic importance was with children and young people. Most of my early programs were built with young people very much in mind. Today I do not plead for less attention for children and young people's work; but I do feel they are not the strategic place of attack for the minister.

The young adults, and the adults, control churches and communities today as in the past, and they always will. Therefore, I feel the minister should aim to influence, and change where necessary, the thought and behavior patterns of the adults of the



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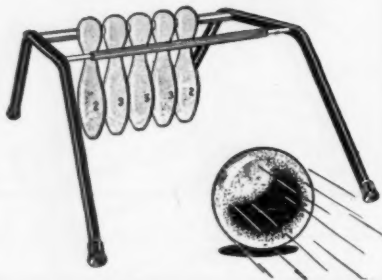
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church and community. In addition to the worship services of the church, he can accomplish this through the use of discussion groups. A minimum of 20 and a maximum of 30 adults to a group makes a fine venture. If they are led in studying and discussing things vital to living the Christian life today, there will be changes in their thinking. As the periods of study and discussion are finished, the minister will encourage them to become action groups, seeking to fulfill the hopes that were raised in discussions.

There is tremendous power in the small discussion groups just waiting to be released. Jesus gathered about him 12 men. They were a discussion group that grew into a powerful action group. The world-wide cooperative movement of today started with a small group of weavers at Rochdale, England 100 years ago. The Communists work with great success through small discussion-action groups. They get results!

There is also a place in every community for forms of the New England, Town Hall Meeting type. These can be encouraged and guided with profitable ventures. In other words, adult education should become a primary plank in the rural minister's platform. **Observation V—Four Fields of**

Responsibility

Having said the above, I now want to add that to me there seems to be four special fields of responsibility through which the Christian rural minister needs to work. There is not space to enlarge upon them, but only to call them to the reader's attention with brief comment.

A. Natural Resource

Christians must become aware, as never before, of the place and function of natural resources in the Christian frame-work. Without it, we can do nothing. Without it, we are nothing. Great civilizations have in the past perished in part because they wasted their inheritance in land. We are wasting ours at a prodigious rate. There is such a thing as stewardship of land and our people should be made aware of it, and led to become good stewards.

B. Home

The home is a tremendous factor in passing on the Christian faith. It is a stronger builder of character than the church. By and large the home has been minimized or overlooked by Protestant people. Departmentalization in Sunday school and the loss of the family pew at church among many other forces, have tended to undermine the home. Through all the avenues possible, the rural pastor should seek to strengthen the home, and make it in

the highest sense of the word, Christian. He will need to think in terms of ownership, income, and recreation, as well as Bible reading and prayer.

C. Community

If Protestants have overlooked the home, they have even more overlooked the community. Still the community silently molds the lives of those who are a part of it. We dare not neglect the community, but by every possible means, seek to draw the people into working units to make it conform to Christian ethics. Again, the minister will look beyond Bible reading and prayer—not that he will omit these—to the total life of the community.

D. Church

We have already touched upon the church, the fourth member of the quartette. The minister will do all he can to see that the message of redemption, peculiar to the Christian church; worship, and Bible knowledge, are known too and made available for all the people of his community. As long as one soul has not accepted Christ he will persist in his work as an evangel. He will study to make the church the spiritual powerhouse in the home and community that it rightfully ought to be.

Conclusion

Several years ago, for my own benefit, I wrote eight orders that I thought would be helpful to a rural minister. They are a final observation for this article.

THE RURAL MINISTER

1. He keeps the spiritual glow within his own heart by frequent use of the Bible, prayer and meditation.
2. He sees in the earth below and the sky above the handiwork of his heavenly Father. "This is my Father's world."
3. He makes his home an earthly colony of heaven, where love rules supreme.
4. He clothes and feeds his household substantially, selecting those things of good taste that are within reach of his resources.
5. He makes himself acquainted with the great literature, ancient and modern, now found in the English language.
6. He is industrious in his study, having regular hours for reading and writing.
7. He remembers that his education is not complete so long as he lives; and searches out, daily, new truths on many branches of the tree of learning.
8. He loves his fellowmen and seeks to make some new acquaintances and strengthen the old ones, each day.

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One of these days your friend in the country may read in his rural newspaper an editorial to the effect that "The Salvation Army will organize a service unit in this village." The unit will have its own local committee, its own funds and its own program. It is part of a nation-wide extension program in which many communities are already participating.

The local committee will handle its own funds, conduct its own health and welfare program, and advise and co-operate with the Salvation Army, as well as act as its representative in the district.

The Army asks that all business, professional and industrial leaders, as well as average citizens, co-operate by taking an active part in this new program and the campaign for funds to maintain it.

A very definite local welfare program of service will be conducted with the funds collected. There will be no restrictions, and the local committee can render service at the point of need to the limit of its resources. The Salvation Army service unit will bring to the needy of the community the Christian social service of this well-known organization, and a great deal will be accomplished to improve the health and general welfare of the underprivileged. Care for unmarried mothers is only one of many such services.

Many of these young women came from the rural areas. In the hospital they are offered seclusion, friendship, physical and spiritual care and guidance for the future. In keeping with Salvation Army policy, the young mothers are encouraged to keep their babies, but when this is not feasible, adoption proceedings are carried out by competent child-placing agencies.

The case for rural America, as indi-

cated by the Salvation Army's newest departure in the field of community service, bears looking into. For instance, it is estimated that between forty and forty-one per cent of the entire population of the United States at this writing is rural, and that a large part of the more than fifty-seven million rural people live in communities of under 2,500 population.

All Salvation Army service is based upon the abiding religious faith of its officers and members. Their work is organized along military lines and military terminology is used throughout the organization. Each member becomes formally attached to the Army by signing the "articles of war," thus publicly enrolling himself in actual warfare against sin, poverty and distress. The reason for this military type of organization is that it is the one sure way of getting things done quickly and efficiently.

That is perhaps why the Salvation Army accomplishes so much good. It is militant Christianity in action, spiritually yet efficiently directed by normal men and women who have consecrated themselves to God, officers who have trained themselves to best meet the physical and spiritual needs of man.

There are many ways you can share in these activities and at the same time help yourself as, for example, by a Gift Annuity Agreement which can be made by any man or woman, whether a member of the Salvation Army or not. In this way you may receive a substantial income as long as you live, knowing that your money will most effectively be used in the service of God after your lifetime and that it will go on doing good for others in your name when, as Salvationists put it, "you have been promoted to Glory."

If you are interested in helping others while you help yourself, information about Bequests or Annuities will be sent on request by addressing The Salvation Army, 120 West 14th Street, New York 11, New York.

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Church Calendar and Service Guide

July 1948—June 1949

THE historic church year starts with Advent. The denominational year varies according to the denomination. The calendar year starts January first. We believe that the minister's executive year starts about July first. The active program of the American church runs from fall through the spring. The summer months offer an opportunity for rest, recreation and planning for the year in advance. So our year book is arranged around this idea.

This guide combines several calendars. First are the dates of the calendar for the current years. Then the days of the historic church calendars are given. Next we have inserted the special seasons according to a worship calendar prepared by the Committee on Worship of the Federal Council of Churches. Next we have listed special days which churches are accustomed to observe.

In dividing into seasons we have accepted the divisions of the Federal Council's committee. To these we have added one which we think is very essential. The weeks of July and August, through the next to the last Sunday, have definitely been designated as a season of recreation and refreshment.

SEASON OF RE-CREATION AND REFRESHMENT

The wise minister will not try to keep too many activities in this period. Keep the church open, of course. Have respectable services which have been well planned. Keep a nucleus of the church school. But avoid any evidence of high pressure methods.

July

- 4 Sixth Sunday after Trinity
Seventh Sunday after Pentecost
Independence Day
(If the choir has disbanded for the summer, plan effective solo numbers for the summer months.)
- 11 Seventh Sunday after Trinity
Eighth Sunday after Pentecost
(As you make plans for guest preachers, arrange for their hotel accommodations and give the treasurer instructions that they will be paid immediately at the close of service.)
- 18 Eighth Sunday after Trinity
Ninth Sunday after Pentecost
(Cool sermon topics can help to put a summer congregation at ease.)
- 25 Ninth Sunday after Trinity



Tenth Sunday after Pentecost

(You may not have a refrigerated church but you probably have windows and can provide fans.)

August

- 1 Tenth Sunday after Trinity
Eleventh Sunday after Pentecost
(Make sure that there are cards in the pews for your guests to sign.)
- 8 Eleventh Sunday after Trinity
Twelfth Sunday after Pentecost
Old Home Church Sunday
(Here is a real idea. Invite old members back for Old Home Church Sunday.)
- 15 Twelfth Sunday after Trinity
Thirteenth Sunday after Pentecost
(Picnics and garden parties can help serve your church groups during the hot months.)
- 22 Thirteenth Sunday after Trinity
Fourteenth Sunday after Pentecost
(Better have your first autumn sermon well in mind by this time.)

KINGDOMTIDE

The Committee on Worship of the Federal Council of Churches created the season known as Kingdomtide. It is used to denote the weeks of returning activity after the summer months. Kingdomtide starts with the last Sunday in August and continues until Advent.

August

- 29 Fourteenth Sunday after Trinity
First Sunday in Kingdomtide
Festival of Christ the King
(Have your ushers carefully collected the guest cards, week by week?)

September

- 5 Fifteenth Sunday after Trinity
Second Sunday in Kingdomtide
Labor Sunday

(A sermon on labor will be appreciated. At least read the pronouncement of the Federal Council's committee.)

- 12 Sixteenth Sunday after Trinity
Third Sunday in Kingdomtide
(This Sunday should see a real return of summer absentees.)
- 19 Seventeenth Sunday after Trinity
Fourth Sunday in Kingdomtide
(Have the delinquent summer pledges been brought in? If not a pay-up Sunday is in order.)
- 26 Eighteenth Sunday after Trinity
Fifth Sunday in Kingdomtide
(Young people are getting ready for college. A good time to recognize them.)

October

- 3 Nineteenth Sunday after Trinity
Sixth Sunday in Kingdomtide
Rally Day
World Communion Sunday
Beginning of Religious Education Week
- 10 Twentieth Sunday after Trinity
Seventh Sunday in Kingdomtide
(Has your church school held an "open house"? This is a good Sunday for it.)
- 17 Twenty-first Sunday after Trinity
Eighth Sunday in Kingdomtide
(This is a good month for a visitation canvass.)
- 24 Twenty-second Sunday after Trinity
Ninth Sunday in Kingdomtide
(Some churches have their canvass in the fall. If you do not, a supplementary canvass will bring in some good pledges.)
- 31 Twenty-third Sunday after Trinity
Tenth Sunday in Kingdomtide
Reformation Day
(Why not give your congregation the story of Protestantism today?)

November

- 1 All Saints' Day
- 2 All Souls' Day
- 7 Twenty-fourth Sunday after Trinity
Eleventh Sunday in Kingdomtide
Armistice Sunday
(Now is the time to proclaim the gospel of peace.)
- 14 Twenty-fifth Sunday after Trinity
Twelfth Sunday in Kingdomtide
(Church work reaching full tide? Better check.)
- 21 Twenty-sixth Sunday after Trinity
Thirteenth Sunday in Kingdomtide
Men and Missions Sunday
Thanksgiving Sunday
(No fifth Thursday this year.)

ADVENT AND CHRISTMASTIDE

Kingdomtide ends with the Sunday before Advent. The weeks of expectancy which culminate in Christmas should be joyous ones.

November

28 First Sunday in Advent

Advent Sunday

(The Christmas program of the Sunday school should be started by this time.)

December

5 Second Sunday in Advent

Bible Sunday

(Your choir should be working on Christmas music.)

12 Third Sunday in Advent

(Your societies should be well along with their plans for Christmas baskets and calls.)

19 Fourth Sunday in Advent

Sunday before Christmas

(This is your day. Use it!)

26 Sunday after Christmas

(Why not plan a ceremony for disposing of the Christmas tree and other decorations?)

January

2 Second Sunday after Christmas

Week of Prayer Begins

(The week of prayer is a family affair. But it can grow into a larger movement.)

EPIPHANY

"Thy light is come." Epiphany is a season of manifestation—revelation. In the local church it may well be a period of expansion, special meeting, evangelistic effort and similar activities.

January

6 The Epiphany

9 First Sunday after Epiphany

Missionary Day

(A splendid time to lay a foundation for the missionary church.)

16 Second Sunday after Epiphany

(If you are going to hold evangelistic services, have them in these weeks. Lent can be used as a training season for recruits.)

23 Third Sunday after Epiphany

(Have you laid out your special Lenten preaching program?)

30 Fourth Sunday after Epiphany

(Have you talked with your official board about the special Lenten program?)

February

6 Fifth Sunday after Epiphany

Boy Scout Week Begins

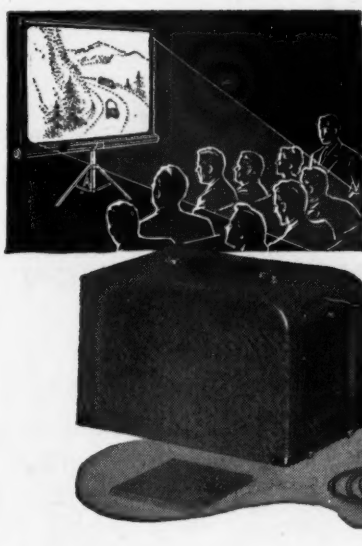
(Some important birthdays in this month. Sermon fodder.)

13 Septuagesima Sunday

Race Relations Day

(A day of growing importance.)

20 Sexagesima Sunday

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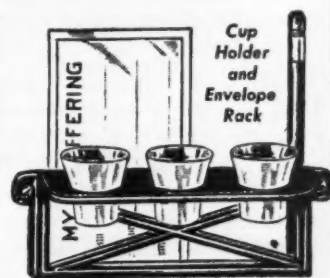
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Brotherhood Day
Day of Prayer for Students
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27 Quinquagesima Sunday
(Announcements for Lent should be ready for distribution.)

LENT

Lent has not always been observed for as long a length of time as at present. The weeks from Ash Wednesday to Easter are now pretty generally observed by all churches. There are some exceptions, of course, certain Eastern churches follow a different

calendar. Some evangelistic bodies resist observance of the season. But the majority of Christian churches observe Lent to a lesser or greater degree.

March

2 Ash Wednesday
6 First Sunday in Lent
(Preaching in series is most effective in Lent. You are assured of good attendance.)

13 Second Sunday in Lent
(People will do voluntary calling in this season. You should prepare the cards and instructions for them.)

20 Third Sunday in Lent
(A prospect list of possible mem-

bers is necessary for a successful ingathering. Has yours been prepared?)

27 Fourth Sunday in Lent
Stewardship Sunday
(Emphasize the stewardship of life this day. Money is incidental.)

April

3 Passion Sunday
(Let your congregation walk mile, by mile, with the Master during the next two weeks.)

10 Palm Sunday
(Color, song and joy.)

14 Maundy Thursday

15 Good Friday

EASTERTIDE

Eastertide starts with Easter Day and continues up to Whitsunday. This day is also known as Pentecost. The period from Easter to Whitsunday is a good one to use for instructions in the history of the early church and responsibilities of church membership. Every church has a full congregation for Easter services. It is well to plan the services of Eastertide in advance and announce them so that good congregations are assured for the weeks which follow.

April

17 Easter Day
(Be ready to announce special Sunday sermons to start with the next Sunday.)

24 First Sunday after Easter
(Easter to Pentecost offers the best time of the year for training youth membership classes.)

May

1 Second Sunday after Easter
(Reception for members received at Easter should be held in the weeks immediately following.)

8 Third Sunday after Easter
Mothers' Day
Festival of the Christian Home
(New members will develop much faster if you see that they are definitely aligned with the proper classes and societies.)

15 Fourth Sunday after Easter
(The boys and girls are probably starting to talk about summer camp. Has a program been considered?)

22 Fifth Sunday after Easter
Rogation Sunday
Rural Life Sunday
(Even city members will enjoy a Rogation service. Many of the members came from the farms.)

26 Ascension Day

29 Memorial Sunday
Sunday after Ascension
(We hope that your World War II Service Flag has been removed before this. If not, make it a "must.")

WHITSUNTIDE

The last season of our year is called Whitsuntide. It starts with Whitsunday and continues until the first Sunday in July. It is a tapering off season. The minister should plan his vacation and vacation services.

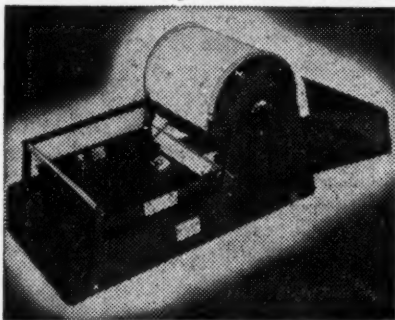
If a summer deficit is anticipated an approval for pre-vacation pay-up pledges should be made early in this season.

June

- 5 Whitsunday
Pentecost
Christian Unity Sunday
(Ever tried pre-payment of summer pledges? Try it; it works!)
- 12 Trinity Sunday
Children's Day
First Sunday after Pentecost
(How about awards for good attendance and marks?)
- 19 First Sunday after Trinity
Second Sunday after Pentecost
Fathers' Day
(Of course your vacation plans have been made.)
- 26 Second Sunday after Trinity
Third Sunday after Pentecost
Nature Sunday
(Have you purchased guest cards for the vacation weeks?)

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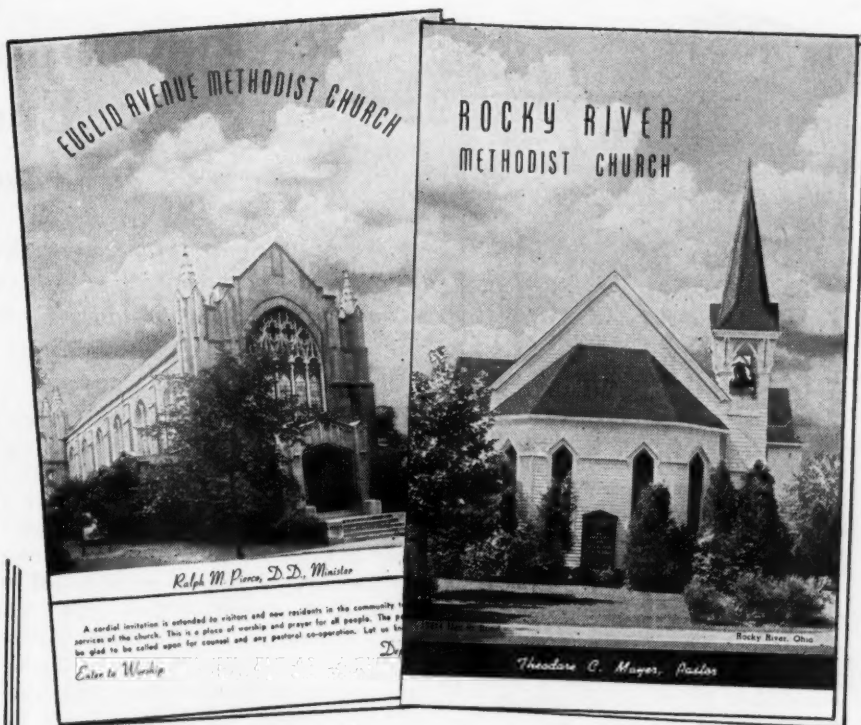
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The Development of Atomic Energy

by Henry Hass*

For brevity, combined with clarity of presentation, this account of the development of atomic energy stands near the top. It has been taken from an address given by Dr. Hass before the Alpha Sigma Phi fraternity at Ohio Wesleyan University.

THE story began fifty years ago. Becquerel in a Paris laboratory observed that a photographic film was fogged as a result of being near a sample of pitchblende, a black, impure oxide of uranium. Here was something new in physical science so he called in a brilliant young Polish girl, the daughter of an impoverished college professor, and suggested that she accept as her doctoral research the problem of studying this phenomenon. By the time that Marie Sklodowska had obtained her Ph.D. degree she had become the world-famous Madame Curie and had received the Nobel Prize jointly with her husband and Professor Becquerel.

This was the first time that a Nobel Prize had been granted for a first research but never in human history was an award more richly deserved. There were three cornerstones in physical science in the gay nineties (1) you can't make or destroy matter, (2) you can't make or destroy energy, (3) you can't make or destroy atoms. Here were atoms which were spontaneously destroying themselves, changing to other atoms with the liberation of immense quantities of energy.

The second chapter was written in Germany by Albert Einstein who proposed the theory of relativity in 1905. It was difficult and abstruse, not many people were sufficiently conversant with the Riemannian geometry of curved space to comprehend what Einstein was writing about. You may remember a limerick current a few years ago:

There's a marvelous clan yeleft
Stein,
There's Gertrude, there's EP and
there's Ein.
Gertie's prose has no style,
Ep's statues are vile,
And nobody understands Ein.

There is one detail of the Einstein theory which is simple enough to be included in first week high school algebra.

*Head of the Department of Chemistry, Purdue University. This article is reproduced through the courtesy of "Tomahawk," official publication of the Alpha Sigma Phi.

E equals Mc²

Where E is energy in ergs, M is mass in grams and c is the velocity of light in cm. per sec. Light travels 186,000 mi. sec. A centimeter is a fraction of an inch. If you convert 186,000 miles into centimeters, you have a very large number, square it and it is colossal. What this equation means is that if you can get rid of a pound of matter, you may have in exchange 11,400,000,000 kilowatt hours of energy. If every hydroelectric plant in the United States had generated power last year by changing matter into energy, that would have required only about seven pounds!

Einstein said that the energy changes accompanying ordinary chemical reactions, such as the burning of coal or gasoline, are so slight that the accompanying change of mass is undetectable. "If this equation is ever checked experimentally, it must be in the radioactive transformations so recently" (remember, this was 1905!) "discovered by the Curies."

The third chapter was written in England at the Cavendish Laboratory of the University of Cambridge. Sir Ernest Rutherford was requested in 1917 to work on antisubmarine detection devices. He refused. "I am trying to split the atom. If I succeed it will be more important than the war." President Hoffman of Ohio Wesleyan called Rutherford a hero, others said that he was unpatriotic, but he did split the atom, and it was more important than World War I.

In 1932 Chadwick in the same laboratory discovered neutrons. He was not the first to observe their effects; he was the first to comprehend what they were—particles of no electric charge of the same weight as hydrogen atoms and extremely small and penetrating. They easily enter the central nucleus of an atom because they are not repelled either by the negatively charged electrons on the outside or by the positively charged protons at the center. When an atom acquires an abnormal number of neutrons in the nucleus, strange things happen.

One of the effects of neutrons is to

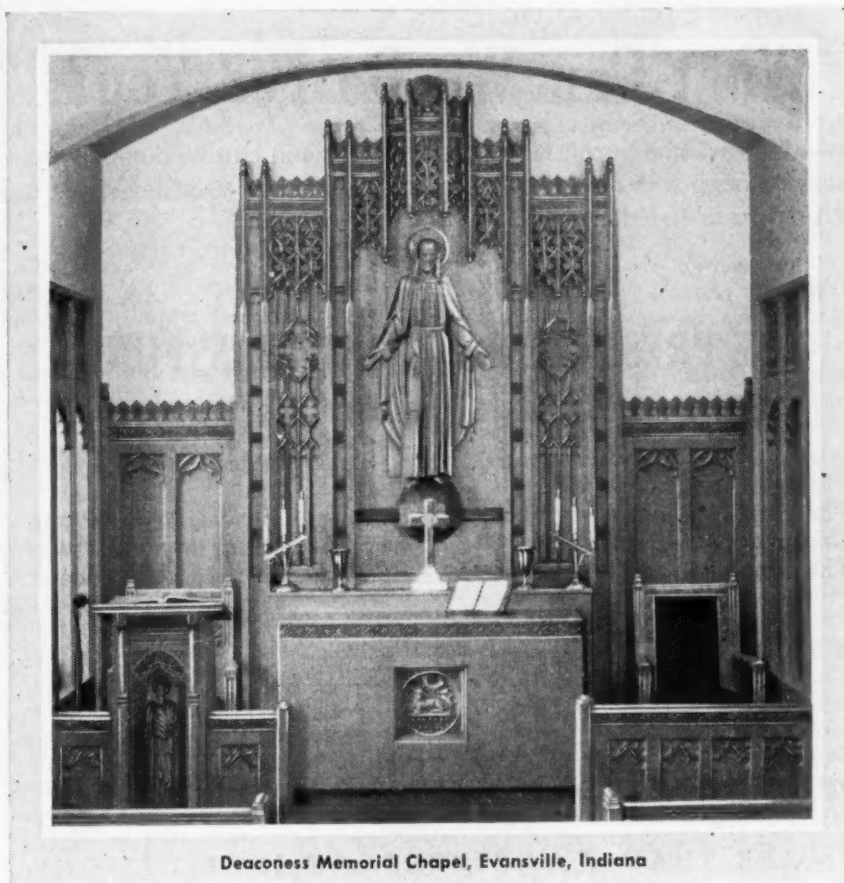
make ordinary atoms act like radium. This discovery of artificial radioactivity was made by the daughter and son-in-law of Pierre and Madame Curie, Frederic Joliot and Irene Curie Joliot.

Another effect of neutrons was discovered in Germany by Otto Hahn and Lise Meitner. Lise Meitner's nephew, John Meitner, took his Ph.D. degree at Purdue this week under my direction. John's famous Aunt Lise used to spend her summer vacations with John's family and he has given us some intimate glimpses of her as a person. Lise Meitner never went to high school, her father employed tutors for her, she studied at home and passed the senior examinations. She took her Ph.D. degree at the University of Vienna and became chief physicist at the Kaiser Wilhelm Institute at Berlin.

Hahn is a chemist. When he began working on uranium in the 1930's, a certain dictionary statement, "The element has no important uses" was correct. The amber glass in a traffic signal is colored with uranium, but in 1935 you couldn't buy a pure sample of uranium metal anywhere in the world. Hahn therefore purified his own material. After neutron bombardment it seemed to contain traces of barium. This was hard to believe; Hahn suspected that the presence of barium might have been due to a trace of impurity in the original material. Meitner, being a physicist, had complete confidence in Hahn's ability to produce pure uranium and therefore sought another explanation. Perhaps the neutron had split the uranium atom! If barium had resulted, a simple subtraction of 56 from 92 gave the atomic number of krypton, 36. Krypton is a rare gas of the atmosphere which forms no chemical compounds and would therefore have been undetected by any ordinary chemical tests.

Here is where the Einstein equation came in. If uranium had been split into barium and krypton, an examination of the accurate atomic weights showed that about one-thousandth of the mass would be converted into energy in the process. When this thought occurred to Lise Meitner, she asked for a vacation in Holland. Her old Austrian passport, invalid since the *Anschluss*, was enough to get her past the border guard, but she didn't stay in Holland. One of her nephews, Dr. Frisch, was working in the laboratory of Niels Bohr in Copenhagen. Together they repeated the experiments and observed the tremendous surges of energy corresponding to 200,000,000 electron volts. (By comparison, when coal burns the energy comes principally from the reaction $C + O_2 = CO_2$ which gives about 4 electron volts.)

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tending a congress of nuclear physicists. He read the cablegram from Frisch and Meitner and practically dissolved the meeting. People got on the long-distance telephone and within a few weeks the fission of uranium had been accomplished in half a dozen laboratories.

And then the grim race was on! Whatever nation could first learn to do that on a large scale could rule the world if it wanted to do so.

The U. S. armed forces were interested but refused to spend money on the project. The military mind, trained to think only in terms of what is known to work effectively, is tremendously useful in time of war, but fortunately Roosevelt and Wallace got two billion dollars behind atomic energy. Two bombs were dropped and the war was over.

After the first feeling of exultation that peace was here and we had defeated the forces of human enslavement, we gradually are coming to realize that science is power—power to do good or evil depending upon how it is used. Atomic energy promises to usher in an age which will set us on the road toward the virtual abolition of poverty and infectious disease, an age in which knowledge will increase phenomenally and interplanetary communication become a real possibility; or it can mean simply larger and more destructive world wars.

It is fatuous to speak of our keeping secret a German discovery, and somehow we must come to realize that there is and can be no material defense against atomic bombs. All known materials become gasified below 10,000-degrees. The temperature of an atomic explosion is estimated to be a hundred thousand times that hot.

Whether this tremendous new source of energy proves to be the greatest benefit for mankind or the greatest disaster in all the world's history depends upon whether or not we, the people of the world, really believe in the doctrine of the brotherhood of man. Whether the ideals upon which this and every other great fraternity have been founded are accepted by the men and women of our age.

The scientists and theologians have been fighting each other ever since the Inquisition persecuted Galileo and the theologians have yet to win one of these battles, but we are on the same side in the present argument. The anthropologist, biologist and clergyman alike teach the essential unity of humanity while the physicist and chemist are earnestly saying,

"We must learn to live together or we shall die together!"

WCTU Promotes Alcohol Education

by Lily Grace Matheson

THE question is often asked, "Are women interested in promoting a total abstinence and Christian citizenship program?" The National Woman's Christian Temperance Union has the answer. It is, yes.

The National Woman's Christian Temperance Union, which will observe its 75th Anniversary in 1949, is a well integrated group, consisting of state, district or county and local unions, not only in every state, territory and dependency, but in forty-six different countries, through the World's WCTU, the first international organization of women.

The alcohol education and citizenship program is promoted through two branches, the Youth Temperance Council, for young people, and the Loyal Temperance Legion, for the elementary school age boy and girl, and field service. There are also twenty-one departments for specialized effort in lines of work which are closely correlated with the main objective of the national organization.

A legislative headquarters is located in the Methodist building in Washington, D. C. Through the legislative director, the WCTU membership is kept informed concerning proposed bills affecting children and the home, as well as those dealing with alcoholic beverages, gambling, drugs, and international relations.

Summer schools of narcotic education are conducted each year. A six-weeks course is conducted in Evanston, Illinois. A three-weeks course at Chautauqua, New York, is held in connection with the Chautauqua Summer School of Adult Education. The Chautauqua library has an adequate section on alcohol education available for the use of students. A growing number of colleges have instituted credit courses in their summer schools with a trained alcohol education instructor in charge.

More than two hundred teachers have been trained in the WCTU alcohol education seminars and summer schools, some of whom are employed by state boards of education as alcohol education specialists. Denominational leaders also have been trained in alcohol education courses promoted in the various states.

Visual aids, produced by the Woman's Christian Temperance Union, include seven motion picture films which

are available to the general public through the YMCA Motion Picture Bureau. Two of the most popular scientific films are *The Beneficent Reprobate* and *It's the Brain That Counts*. Seven slide films for use in school or church, and clubs for children are also available.

The Frances E. Willard Memorial Library for Alcohol Research, which occupies a wing of National WCTU headquarters building, is the second largest specialized library of its kind in the world and the largest in the western hemisphere. It houses 4,000 volumes and a similar number of pamphlets on all phases of the alcohol problem. A trained librarian is in charge and the facilities of the library are available not only for the use of those who visit the library but also to persons living in other cities who may borrow materials through their local libraries by paying carriage.

The National WCTU Publishing

House, located in Evanston, Illinois, not only provides source material for the adult and youth organizations but scientific leaflets, pamphlets, books, posters, and handwork project material for schools and church-school leaders.

Two official magazines are published by the National WCTU,—*The Union Signal*, a weekly Journal of Social Welfare, valuable for teachers in the educational field, pastors, leaders, and members of churches, and *The Young Crusader*, a monthly magazine for children. In addition each state organization publishes a state paper, to promote the work among the membership of the state WCTU organization.

Are women and youth interested in promoting an attractive alcohol education and citizenship program? The annual increased membership of every age group in WCTU organizations proves that they are.

There is a place in the Woman's Christian Temperance Union for every member of the family: the Woman's Christian Temperance Union, the Iota Sigma WCTU for young matrons and business women (men may become honorary members of these organizations); the Youth Temperance Council, for young people; the Loyal Temperance Legion, for under teen-age boys and

(Turn to page 80)

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Religion in British Isles

A Quarterly News Letter

by *Albert D. Belden*

The whole of Britain and the Commonwealth was deeply moved by the simple human rejoicing of the King and Queen over their silver wedding anniversary. Never have such vast cheering crowds filled the London streets. They were there to greet the happy couple as they drove extensively through the metropolis. East, south, west and north they visited in turn to the people's great delight. People took up their positions round St. Paul's before the dawn broke on the auspicious day, Monday, April 26. The messages of the King and Queen over the microphone at the end of the day both stressed the beauty, happiness and sanctity of the home as the "foundation of community" to quote one of the phrases from Queen Elizabeth's eloquent little speech. In a voice that trembled with emotion the Queen made a bold reference of heartfelt sympathy to all those who, by reason of the difficulties imposed by war, are finding themselves without the privilege of adequate home-life. It is in this deeply human touch that the monarchy finds its sphere of greatest service today and its strongest appeal to the whole nation.

The Anglican Church and Publicity

The report of the Church of England Publicity Commission has recently made a great stir. Dr. Wand, the Bishop of London, advocating the Commission's findings, stated that it "was inconsistent for men who preached in public and wrote books, to decry 'publicity.'" "You can't fight modern wars with bows and arrows. All we are asking you to do is to be your age." It is proposed to appoint a Chief Information Secretary at a salary of £200 a year and suggests a budget of £9000 a year. The report covers sixty-nine pages and is the product of two years' research by experts who called in the aid of professional men of high standing in publishing, journalism, advertising, broadcasting and visual aids. The report was formally received, but its fate will be decided at the Church Congress in June.

Christian Endeavor

The fifteenth annual national convention of this American-born widespread movement, which has served the churches of the world so admirably for so many years, was held at Wiltshire in the Queen Street Congregational Church. Its new

national president is Joseph G. Haldane, of Paisley, a minister of the Church of Scotland.

A Clergyman's Post-Bag

W. H. Elliott who, as Vicar of St. Margarets, Chester Square, London, became a great radio-preaching favorite, has lately resigned his position at the Chapel Royal, where he was domestic chaplain to Buckingham Palace, and returned again to an incumbency at Warwick. He is the most famous newspaper-parson in Great Britain, his trenchant articles in the "Sunday Graphic" every week being read by some three million people. On a recent occasion he pressed a question upon his readers, "Do you or do you not believe that Christ is the only answer to the present world crisis?" The next morning he received more than 100,000 letters in reply to his question! Just before the war, he, in conjunction with several denominational leaders, started a League of Prayer which eventually numbered five million people, and brought him so heavy a stream of letters that at one time he was keeping seventy secretaries busy.

Preparations for Amsterdam

For three days in April the British Council of Churches (the counterpart of the Federal Council of Churches in U.S.A.) met to hear reports of their various commissions for the Amsterdam Assembly, which meets in August. It cannot be said that the reports were very reassuring, or at all conclusive. If, in turn, all these commissions come up against insoluble problems and unresolved, if not unresolvable, disagreements, it does not argue well for any useful concrete agreements at Amsterdam. All the four subjects under the general title, Man's Disorder and God's Design, have been in the hands of most capable men, but there is as yet no prospect of a clear simple plan emerging in which all the churches can co-operate to save the world from the fearful atomic catastrophe that seems so imminent. Can the American churches do any better than this? Equally hopeless was the statement made at this gathering by the Archbishop of Canterbury on Palestine. It was little more than a lament over the intractability of the problem. "The solution," he suggested, "rested with the Arabs and the Jews." There seems to be no idea of the possibility—mooted in other

quarters but repeatedly ignored—of the Christian leaders getting together with Mohammedan and Jewish dignitaries in a great united religious effort at reconciliation. Why cannot this at least be attempted? I commend it to Amsterdam delegates, as also the simple *Pax Christi* plan for uniting the Christians of the world against war.

The Church and the Atom

Under this title the report has just been issued by the Church of England Commission on Atomic Warfare. The document has sent a shock of disappointment and even exasperation throughout the country. In pedantic language it dares to argue a possible case for a defensive use against aggression of the atomic bomb. Quite illogically it condemns simultaneously the obliteration bombing of the war. Those of us who protested strongly against that policy at the time, did not hear these voices then. The report will conjure up a huge smile of contempt from the scientists who have been telling us, till they are nearly blue in the face with it, that "There is no defense." The idea that for mere self-preservation any people can contemplate losing the atomic horror in surprise aggression—the only possible form defense can now take—has deeply offended the moral sense of a vast number of Christian people.

A Cry from Europe

The following is quoted from a recent bulletin of the Ecumenical Movement. However little one may credit its good judgment—though an element of unpalatable truth is undoubtedly there, it is worth noting as an indication of the better mind behind the iron curtain.

Archbishop Luka of Crimea—who in civilian life is Professor Voyno-Yasenetsky and who was awarded in 1945 the Stalin Prize for developing new methods in the treatment of suppurating diseases and wounds—writing in the Journal of the Moscow Patriarchate, official organ of the Russian Orthodox Church, appealed to Christians in "Anglo-Saxon countries" to thwart "the bloody plans of their militarists."

The Archbishop's plea, addressed especially to the people of the United States and Great Britain, recalls the fate of such historical conquerors as Tamerlane, Alexander the Great, Napoleon and Hitler. Archbishop Luka urged western Christians to remember the lessons of the Bible and what happened to "pale Belshazar, who saw the handwriting on the wall, and the Assyrians whom the Lord exterminated for attempting to capture Jerusalem." Asserting that the United States are "fearful of the inevitable approach of Socialism and Communism," Archbishop Luka declared that "this fear is well founded, because if Communism did not enjoy the sympathy of millions its enemies would have no need to reach for atom bombs."

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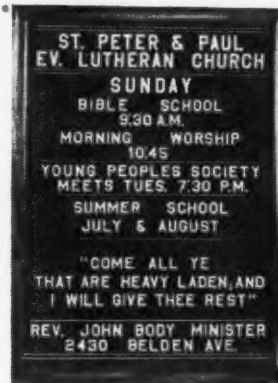
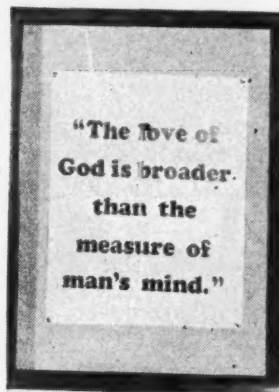
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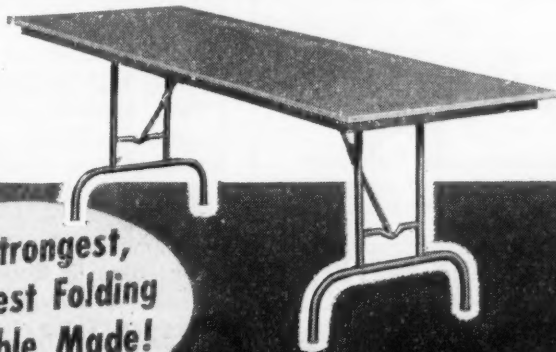
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As to the relations between the Russian Orthodox Church and the Soviet government Archbishop Luka said the Russian clergy "lives at full peace with the government because the latter has given the Church full freedom and does not interfere with its internal affairs. . . . Materialism, which is the ideological basis of Communism, is completely alien to the Orthodox Church, but "this does not prevent us from seeing all the good, full of social truth, that the new state system has brought us, and we welcome it with pure hearts."

E. P. S. Geneva

Great Albert Hall Meeting

The largest assembly hall in London was packed with an eager audience on a recent Sunday night, called together by a new movement called the Church in Action. This proposes to put the Church as united as possible back into the arena of social and political conflict with constructive measures. A little unhappily this meeting was devoted to stressing Western European unity, and an inevitable anti-Russian flavor accrued to it. This, if persisted in, may make the movement the merest tool of the secular conflict between Capitalism and Communism. Surely this would be deeply unjust to the 100 million Greek Orthodox Catholic Christians of Russia. If on the other hand the movement would make contact and give leadership for world unity to the Russian churches, incalculable good would result. This may be the only way to preserve peace.

W. C. T. U.

(From page 77)

girls, and the White Ribbon Recruits, for pre-school children.

With the growing concern about the social consequences resulting from the use of beverage alcohol, it is fortunate that there is an active organization such as the Woman's Christian Temperance Union, where men, women and youth may obtain not only information about the liquor industry as it relates to the home, but about the scientific effects of alcoholic beverages upon the individual.

The organization's goal is a million members by 1949—The Diamond Jubilee Year. Won't you urge church members to join?

COMMISSIONER SUSTAINS PAROCHIAL BUS TRANSPORTATION

Albany, New York (RNS)—State Education Commissioner Francis Spaulding has sustained an appeal by Francis J. Barker of Parma for continued bus transportation to and from a parochial school for his two children.

The children are entitled to the service, the commissioner ruled, as long as they are residents of the district.

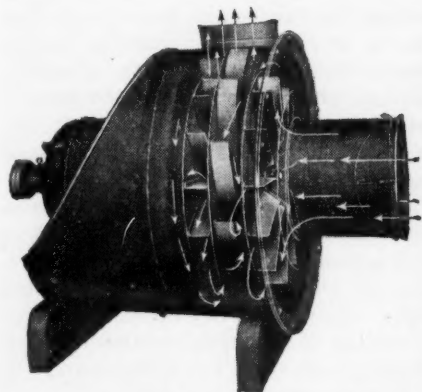
In its rulings, the Education Department's legal division has pointed out that transportation should be provided all children, without favoritism or discrimination.

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PROVISIONS IN DRAFT ACT

CALLED BETTER THAN 1940

Washington, D. C. (RNS)—Provisions dealing with conscientious objectors in the current draft measure are "much better" than those contained in the Selective Service Act of 1940, according to Ora Houston, executive secretary of the National Service Board for Religious Objectors here.

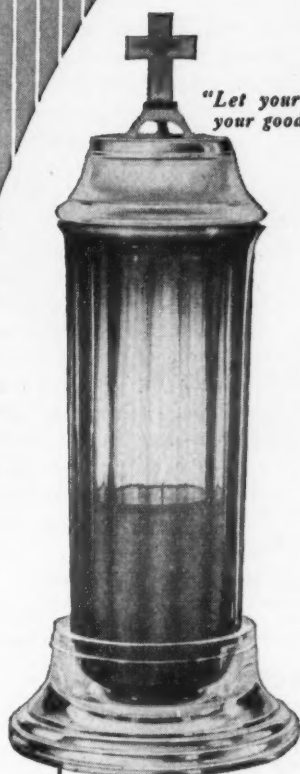
"Except for the definition of a conscientious objector," Houston declared, "the bill is an improvement. At least for the time being C. O.'s will be deferred. What changes may be made in their status in the event of an emergency is another question."

Houston, whose board represents the interests of many different denominations, said that unsuccessful attempts were made to write into the bill provisions for "some kind of service work such as with relief organizations, Red Cross, YMCA, American Friends Service Committee, in order to establish a right kind of precedent for dealing with C. O.'s."

According to the present bill, conscientious objection must be based upon a "relation to a Supreme Being involving duties superior to those arising from any human relations. It does not include essentially sociological or philosophical views or a merely personal moral code."

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The Wedding Service

Part I Preparation and the Ceremony

by Charles D. Ebersole*

A PASTOR'S responsibilities in weddings offer him some of his greatest opportunities for Christian service and ministry. Yet it's surprising how many ministers begin their professional careers inadequately prepared to fulfill these responsibilities. All too few come from the seminaries, or elsewhere, sufficiently prepared to handle a pastor's part in the preparations for a wedding, and to perform a fully effective marriage ceremony. Especially is the situation tragic in the first—the more important pastorates of many ministers. All too many have to stumble their way through to more or less proficiency.

My first trials and errors in the actual, not theoretical, field were so trying, that I studied through several available ceremonies, such as are in the prayer books, the *Pilgrim Manual*,

Morrison's *Minister's Service Book*, and *The Cokesbury Marriage Manual* by William H. Leach. Some pastors are tied to prescribed ceremonies and procedures. Others of us have the privilege of selecting or composing a service most suited to our taste, experience, and concepts of the requirements of the occasion.

All ceremonies, of course, include the parts absolutely required for a legal marriage. In addition, each ceremony has its particular selection, combination, arrangement and expression of certain other parts. A study and listing of these indicates their significance and place in a full-rounded ceremony that can come wholesomely alive.

Any pastor, who has in his parish people with a wide variety of religious, denominational and sectarian backgrounds, will find a full-rounded ceremony of very special value.

The wordings and phrasings of these several parts do not vary be-

tween the various services as much as might be expected. A minister free to do so will choose, combine or rewrite the statements which appeal to him as being most fitting and expressive. He will edit the total result into a pleasing unit. And he will revise it as usage and experience dictate.

In presenting the following procedure and ceremony, debt gratefully is acknowledged to several services in effective existence long before this one was composed, especially to those found in the sources mentioned above. Some phraseology has a flavor and tradition too sweet to be altered.

Adaptations of the procedure to existing situations must be ruled by common sense, especially for parsonage age and home weddings. Parsonage weddings are quite informal. Home weddings generally are less formal than church services, particularly as to greeting of the guests at the door by the bride's mother, seating arrangements, and entrances by the participants. Guests stand at a parsonage wedding. For other details consult the several reliable manuals. But always the actual ceremony is performed in full to be desirably effective, regardless of place or circumstances. What are a few minutes at the start of what should be several score years of wedded happiness?

Comments on Procedure and Ceremony

A minister, in performing a marriage ceremony, makes a serious mistake in speaking around or over the couple to the congregation, and in not addressing himself directly to the couple from the first word on through the last. The occasion is not one for addressing the public. The two exceptions are in the appeal and charge to the public regarding any just prohibition to the marriage, and the charge against separating the wedded couple. The pronouncement is for everybody, of course; and the prayers are addressed to God. The call for whoever is to give away the bride includes her family. All else is of most direct concern to the couple, and unto God.

The obligations to the congregation assembled to witness, hear and participate in the service, will be fulfilled adequately if the minister does his part in his manner of conducting the ceremony directly with the bride and groom, and especially in his voice sincerity, appeal and fluctuations. Public obligations will be met further by the declarations, vows and the like made by the couple. These also are made before God.

The minister is obligated to do all possible with his voice, attitudes and actions to make the entire ceremony clearly understood and appreciated by

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the couple. It is a sacred and eternal uniting of these two, public and before God; but not a show. He will be attentive to the moods of the couple, and will lead them along with him through the impressive journey of the ceremony.

He will permit nothing, such as solos, photography, congratulations, or otherwise to interfere in the least with the ceremony between the entering of the processional into the sanctuary and the leaving of the recessional. The ceremony is a sacred unit of itself, in the hands of the minister, before God's altar.

Previous preparation and proper attention to details make the service far more impressive and effective. Pauses, such as to remove an engagement ring, are awkward and embarrassing. Warn the bride either to wear it on her other hand, to leave it at home, or to entrust it to her maid of honor. The wedding ring is to go on the marriage finger first, there to remain forever. Consult manuals about the proper and smooth handling of gloves, veil, flowers, dress train, and the like.

Practice the processional to avoid awkward waiting of more than a few seconds at the altar by the couple for the minister to begin speaking. Sometimes the groom's processional must use the same entrance and aisle as will the bride's processional immediately afterwards.

The best man and the maid of honor must make certain that the wedding rings are readily available in the proper places, and must be alert to produce them. The minister will make certain that the pathway travelled by the ring, or rings, is clear to all concerned.

The minister will pay careful attention to the holding and unclasping of hands by the couple, and also by himself, and to the folding of hands by each person in the altar party for prayer. Active participation in such details, plus understanding attention, help the couple to go through the entire service more calmly, and with memories better retained.

Require the same pledges and vows of both the groom and the bride. Make certain that the certificates are fully and legally filled out and signed, and then given to the groom and to the bride, and properly registered in the civil and the church records.

The maid of honor must be alert and agile to assist in handling the train of the bride's dress, especially in turning for the recessional; also to reach for the bride's bouquet and left glove when the bride's hands must be free for the giving and receiving of rings; and then to return the bouquet and glove

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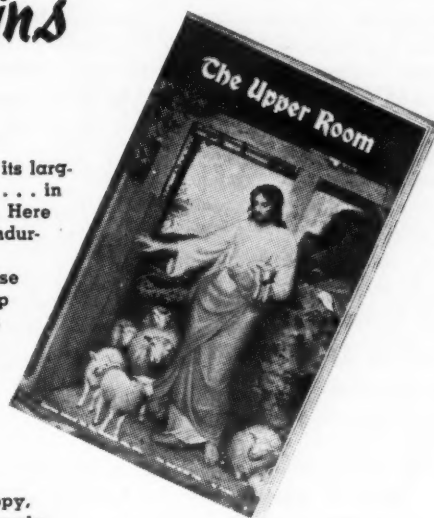
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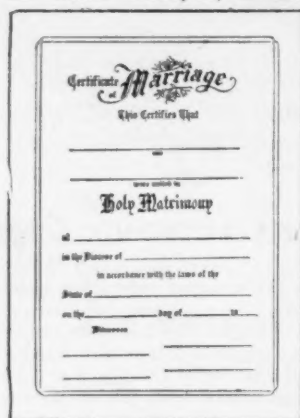
closely resembling smooth sheepskin. Flexible. Each, 75c; 6 copies, \$4.00; dozen, \$7.50.

No. J-1—Devotional Marriage Certificate. A booklet certificate with devotional readings for the first fifteen days of married life. White paper with gray, deckle edged cover. Silk cord and tassel. Each, 50c; 6 copies, \$2.75; dozen, \$5.00.

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Certificate Page H-1

as the bride turns from the embrace to begin the recessional.

With the recessional the affair changes from the minister's responsibility into the bride's party. After the reception the minister, formally, may pay his respects to the bride's parents and retire gracefully with his wife. But frequently he finds it to be happiest for all concerned to remain for the opening of gifts which is very common in so many parishes. Ministers find that most families in friendly parishes desire their pastor and his wife to be among their close friends on such occasions. Too stiff etiquette can hamper a pastor's full ministering.

Order of the Wedding Procedure

(All directions are on the minister's left and right as he faces the people.)

Seating, by the ushers, of the relatives and other invited guests as they arrive; groom's guests on the left, bride's on the right of the center aisle, closest relatives to the front. Organ music adds during the seating.

Seating, when all is ready at scheduled time, by the two head ushers in

turn, of the groom's parents—mother on usher's arm, father following—in front seat on the left side, and next to, the center aisle; and then of the bride's mother directly across the center aisle, with a place next to her left vacant for her husband. Nobody is ushered in after this.

Special solos or similar music.

Dramatic pause in silence. Signal to organist by minister.

Processionals, stately as befits a king and queen upon a sacred occasion; with deliberate, well measured treads. First, of the minister from the vestry door at the left front (if possible), followed at several paces by the groom, and then by the best man; the minister to take his stand before the altar and facing the center aisle, with the groom stopping several steps in front of the minister's left hand and turning somewhat to watch down the center aisle for the bride; the best man standing slightly back of the groom's left side, away from the aisle.

Wedding march starts up as the groom reaches his place. Processional

of the bride's party, from the rear doors, which the ushers swing wide open, up the center aisle toward the altar; with sufficient space between the parties to permit each to have her moment in the eyes of the congregation. First come the ushers in pairs, then the bride's maids in pairs, and then, in order, the ring bearer, the maid of honor alone, the flower girls, and last the bride on her father's right arm. As she nears the groom, she releases her hand from her father's arm, transfers her bouquet and left glove, which she removed before entering, to her left hand, as the groom takes a step toward her and takes her right hand, which she extends, in his right hand and draws it through his left arm in a courtly manner. Without the bride missing a step, the couple advance and present themselves before the minister. The bride's father takes his stand at her left and a step to the rear; the maid of honor to his left, but up in the main semi-circle, ready to assist the bride; the best man at the groom's right, with the ring-bearer at his right; and the flower girls at the end of this line before the minister and altar. As the ushers and bride's maids near the altar, they split their pairs and fan out to left and right, the maids to form a widely spaced line behind that of the couple, and the ushers to form the third line, alternated behind the maids. Perfect timing will eliminate an awkward pause here for the organ to stop and the minister to begin speaking.

Ceremony performed by the minister, with very soft background music by the organ.

Recessional, joyous yet stately. The groom and bride lead off, her left hand in his arm, bouquet and glove in her right arm. In pairs follow the best man and maid of honor, ushers and maids, flower girls, ring bearer, bride's parents, groom's parents, minister, nearest relatives, other guests. The bridal party sweep right down the center aisle and out of the sanctuary. It is best to recede from the marriage altar remembering it as such.

Traditionally, the best man used to follow the minister from the altar to the vestry room to pay him; while the maid of honor followed the wedded couple in the recessional, followed in turn by the maids in pairs, the ushers in pairs, and then the closest relatives in natural pairs.

Reception, congratulations, signing of certificates and records by the minister and witnesses, and accompanying activities take place in some room or place other than the sanctuary.

Order of the Ceremony at the Altar

Preliminary statements regarding

the place, the occasion, and their significance.

Final appeal and charge to the couple and the public regarding any just prohibitions to the marriage.

Prayer for divine blessing upon the ceremony and the couple.

Public declarations and signs by the couple of their mutual resolves, and of their desires to complete their vows—to have, to pledge and to promise.

Entrusting of bride's hand, by bride's father or other representative of her family, to the minister to entrust to the groom for life.

Public pledges of lifelong troth to each other by the couple, and agreement to take each other as husband and wife.

Blessing of, giving and receiving of, rings as everlasting, pure and unbroken tokens of the pledging: ring vows.

Statement regarding the spiritual significance of the wedding ring.

Prayer of thanks, and for detailed, lifelong and eternal blessing upon the pledged couple.

Sacred and lawful pronouncement that the two are united in matrimony.

Charge to the public against separating the wedded couple.

Benediction upon them; kneeling optional, their first wedded act.

Pastoral congratulations.

Public embrace before the altar, from which they turn into leading the recessional.

(1)

GROOM'S PROCESSIONAL

(Vestry Door)

Best Man

Groom

Minister

(Marriage Altar)

(2)

BRIDE'S PROCESSIONAL

(Rear Door)

Bride on Father's right arm

Flower Girls

Maid of Honor alone

Ring Bearer

Bride's Maids

3-4

1-2

Ushers

3-4

1-2

Split right and left before

Minister at Altar

(Marriage Altar)

(3)

RECESSIONAL

(Rear Door)

Groom — Bride

Best Man — Maid of Honor

Usher 4 — Maid 3

Usher 3 — Maid 4

Usher 2 — Maid 1

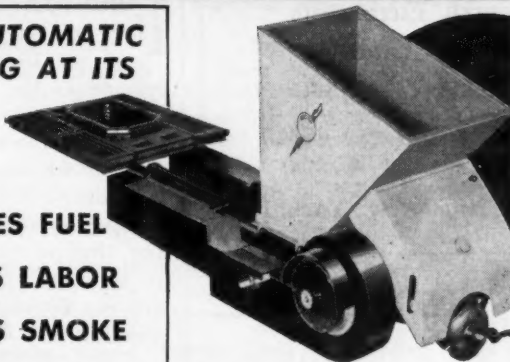
Usher 1 — Maid 2

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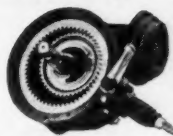
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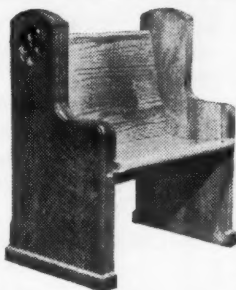
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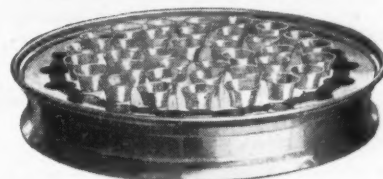
Flower Girls
Ring Bearer
Bride's Parents
Groom's Parents
Minister
(Marriage Altar)

(4)

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F-G B-M	G B	M-H F-G	
Minister (Marriage Altar)			

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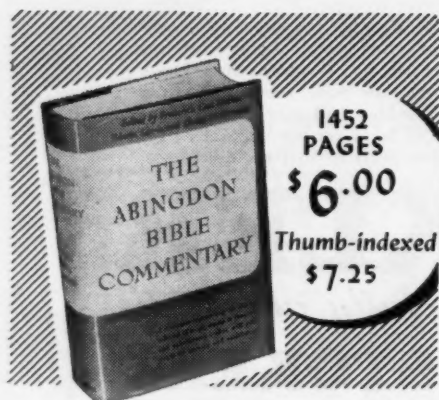
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Handbook of Dedications

FROM year to year we have tried to publish services in this section of our Directory which will be in demand at the time. There is a constant variation. Five years ago the big demand was for services to dedicate service flags and honor rolls. Now the demand is for services for memorial plaques and lowering of the service flag. Before the war there was a wave of services for anniversary services; now the demand is growing for ground breaking and dedicatory services.

If you do not find the service you want in this issue turn to the one of last year, or the years before that. Many dozens have been printed since we started the publication of the directory.

The Dedication of a Memorial Chapel*

Act of Dedication

MINISTER: To the glory of God, our Father,

PEOPLE: We dedicate this chapel.

MINISTER: To the love of Jesus Christ, our Saviour,

PEOPLE: We dedicate this chapel.

MINISTER: To the fellowship of the holy spirit, our constant companion,

PEOPLE: We dedicate this chapel.

MINISTER: To the memory of Betsy Cheek in whose name this memorial chapel is given,

PEOPLE: We dedicate this chapel.

MINISTER: In the spirit of friendliness, generosity and love that prompted the gift of this beautiful chapel to this community and church,

PEOPLE: We dedicate this chapel.

MINISTER: In memory of that great company of Christian saints, apostles, prophets, martyrs, and humble souls who through the ages have been partakers of His grace and who now stand about us as a great cloud of witnesses,

PEOPLE: We dedicate this chapel.

MINISTER: For worship in prayer and praise; for the preaching and teaching of the word of God; for the celebration of the Lord's Supper; and for prayer, the communion of the soul with its God,

PEOPLE: We dedicate this chapel.

MINISTER: For the sanctity of the family; for those who kneel here in the solemn vows of beautiful and sacred marriage; for the dedication and guidance of tender childhood; for the inspiration of the young, the joy of the old, and the comfort of the sad.

MINISTER: For strength in the

*As used in the dedication of the Betsy Cheek Memorial Chapel, First Baptist Church, Durham, North Carolina.

hour of trial; for those who face the destruction that wasteth at noonday; for those battling against the waves of temptation; for those who bear to this hallowed place the temple that once housed the spirit they loved long since and lost for a while.

MINISTER AND PEOPLE: We, the people of this church and congregation, do now, in the sight of God and in the presence of each other, renew our vows and dedicate ourselves anew to the end that this chapel may be an hallowed place of sacred worship, inspiring beauty and constant service to God and man.

Prayer of Dedication—the Minister.
Hymn of Dedication—"The Church's One Foundation."

The Commissioning of Solicitors for the Every Member Canvass*

(At the invitation of the pastor, the canvassers will come forward and arrange themselves before the chancel.)

PASTOR: Dearly beloved, having been chosen by the duly elected officials of this church, and in a manner approved by them, I am made bold to inquire into your motives, your purpose, and your zeal. Before God and in the sight of this congregation, are you willing to enter upon this mission?

CANVASSERS: God helping us, we are willing; for we well know the importance of this mission.

PASTOR: What motives have led you to heed the call of your church and assume the responsibility of making this annual, financial canvass?

CANVASSERS: Because we are persuaded that the gospel of the living Christ is the one and only answer to the despair and discouragement of the world. In Jesus Christ, and in him alone, can the lost be found and the hopeless be made hopeful.

PASTOR: Your reply is correct. Yet I would press you further and ask you this: What is the relation between the gospel of Christ and a financial canvass,—in our church, or in any church?

CANVASSERS: The relation is simple and easy to understand: The church is the one divine institution committed to the task of making the gospel real in the hearts and lives of human beings. Only as the church is made strong, and undergirded for its work, can the gospel be effective in this world.

PASTOR: Did Jesus ever say or imply that he needed men to imple-

*As used in the First Presbyterian Church, Fremont, Nebraska.

ment his gospel?

CANVASSERS: Yes, at different times, during his earthly ministry, he said, "Behold, I send you forth . . ." and "Go ye into all the world and make disciples of all the nations."

PASTOR: Specifically, did Jesus ever organize a group of laymen for such a campaign?

CANVASSERS: Yes, we read in the New Testament: "Now after these things, the Lord appointed seventy others, and sent them, two by two . . . into every city and place."

PASTOR: As you enter the homes of this parish, what do you propose to do?

CANVASSERS: We shall carry the greetings of this church and endeavor to secure a definite financial commitment for its work.

PASTOR: Will you suggest to them the amount they should pledge?

CANVASSER: No. Instead we propose to tell them of the importance of this financial canvass; the solemn duty of every confessed Christian to give to the work of the Kingdom a definite part of his income; and their obligation to see that the part they give is worthy of the high calling wherewith they have been called.

PASTOR: Brethren, as pastor of this church, I hereby commission you as its representatives in this annual, financial canvass. You go forth to do a work that only consecrated, devoted, and loyal laymen can do. You go forth in the name of him whose we are, and whom we serve. Rest assured that he will lead you and guide you as you go from house to house and from door to door. May his grace be sufficient for you; may his peace be upon you; and may you have the same high and holy joy that the Seventy had. For we read, "And the Seventy returned with joy." Let us pray!

Hymn of Dedication, "Rise up, O men of God." (Congregation standing)

The Dedication of Memorial Candlesticks*

RESPONSIVE PRAYER (Minister and Congregation):

For beauty in worship,

We thank Thee, our Father.

For simplicity that reminds us of Thy handiwork,

We thank Thee, our Father.

That the clarity of these candlesticks may bring to us the consciousness of Thy work,

We most humbly pray, our Father.

That the up-pointed candles on our altar may lead our eyes and hearts to Thee,

We most humbly pray, our Father.

*As used in the First Presbyterian Church (Rus-
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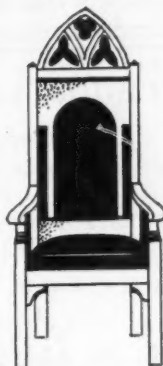
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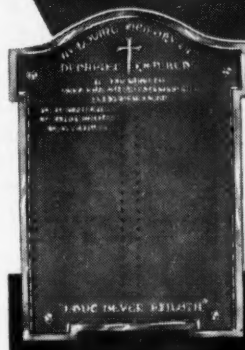
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That the flame of them when lighted as we commune with Thee may burn ever in our hearts as the flame of Thy love for us,

We entreat Thee, our heavenly Father.

For the life, work and spirit of Rowland A. Weeks, his faith, devotion and sacrifice for country and Thy kingdom,

We dedicate these symbols of worship.

The Consecration

Prayer, Period of Silence, The Lord's Prayer, Response by Choir.

Installation Prayer*

God, our Father, who art the life of our life, creating us in Thy image, breathing into us Thy living spirit, waking our minds to know and our hearts to feel Thy presence. Thou art ever with us, but we are not always with Thee. Thy dynamic energies empower us, Thy moving purposes urge us to grow, Thy love invites our love to respond to Thy visitation. Thou dost come to us in every ray of sunlight dispelling darkness and gloom, in every bud that opens to leaf and flower, in every impulse to kindly goodness. Thou dost speak to us in every hunger and need of life, in every crisis of history, in every ill to be healed, every conflict to be reconciled to peace and harmony.

We thank Thee for the priests and prophets in every age who have steadfastly sought to know Thy will and proclaim Thy truth, for the honest laymen and women who have labored faithfully to build the Christian community, for consecrated ministers who have forgotten self in serving others even unto the least and loneliest of Thy children everywhere. We thank Thee for the fellowship of Christian brotherhood that binds our hearts together in unfailing love.

In this high hour of dedication, we thank Thee for this good minister of Jesus Christ, who has answered Thy call and the call of this church to serve Thy people. Endow him we pray with divine wisdom and love by virtue of his constant communion with Thee, to lead our worship in the beauty of holiness, to preach Thy truth in the glory of simplicity, to minister as a true pastor in the gracious skill of redeeming love. Anoint him with Thy spirit to bring good news to the poor, healing to the brokenhearted, deliverance to captives, sight to the blind, hope to the hopeless, to the guilty and resentful forgiving love, to the anxious in distress peace and confidence.

Consecrate him to a Christlike min-

*As given by Professor Paul E. Johnson, professor of psychology, Boston University, at the installation of Milton Frederick Schadegg as pastor of the Park Avenue Congregational Church, Arlington Heights, Massachusetts.

istry as a workman to labor in joy and humility before Thee, daily renewing his spirit at eternal fountains of overflowing love. Consecrate each of us with him to be eager followers of one Master, to stand shoulder to shoulder and heart to heart, unfaltering comrades, to do and to suffer in one body of Christ, forever Thine. Amen.

Dedication of Memorial Chimes*

Ever since Mary broke the alabaster box of precious ointment and poured it upon the feet of her Lord, men and women have sought especial ways of giving devotion to Jesus Christ.

We rejoice today in the presentation of a gift to our church that will mean a great deal to all who are moved to higher worship through beautiful music. We are to dedicate this Christmas Sunday a beautiful set of Deagan Chimes.

These chimes are Memorial Chimes and they have been made possible for us through the interest and generosity of several people of our congregation who have taken this wonderful means of making this Christmas gift to their church—an offering brought unto the babe of Bethlehem, in perpetuation of the loving memory of dear ones who have now been brought into the deeper and fuller life than we here on earth know, and into the abiding presence of Christ himself.

Psalm:

We read these words in the 150th

Psalm:

"Praise ye the Lord. Praise God in His sanctuary;

Praise Him in the firmament of His power.

Praise Him with the sound of the trumpet; praise Him with the psaltery and the harp;

Praise Him upon the loud cymbals; praise Him with the high sounding cymbals.

Let everything praise the Lord.
Praise ye the Lord."

Memorial Names: The minister will read, one by one, the names of those to be memorialized. As each name is read, he will pause for the sound of a single chime, before reading the next name.

"Sleep in heavenly peace," (Organ).

Dedication Litany (choir assisting).

Prayer of Dedication: (soft chimes: Lead Kindly Light).

Our Lord, we dedicate these chimes to the ministry of the soul, to the call to worship in our church over the radio services of your church; to the awakening of the spirit of devotion; for the soothing of troubled hearts in anxiety; for the giving of cheer for the downcast and of comfort to the sorrowing.

*As arranged by Russell J. Prentice and used in the First Presbyterian Church, Kallispell, Montana.

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Accept these chimes as tokens of love and praise; may those who listen be lifted unto high inspiration; may those who have given them, as they hear the sound of these chimes, feel a closer kindred with Thee, and because they are with Thee, they might feel also a nearer presence of their loved ones who abide in Thy closer presence in the realm of eternity.

"Lord, to whom shall we go, Thou hast the words of eternal life." "The Lord hath comforted His people."

(Organ finish with organ and chimes, several bars of "Lead Kindly Light.")

A Service for the Adoption of Children*

From Psalm 68

Let the righteous be glad and rejoice before God;

Let them also be merry and joyful.

He is the Father of the fatherless, and defendeth the cause of the widows;

Even God in his holy habitation.

He setteth the solitary in families;

The congregation shall dwell therein.

Praised be the Lord daily,

Even the God that helpeth us, and poureth his benefits upon us.

Thy God hath sent forth strength in thee;

Stablish the thing, O God, that thou hast wrought in us.

Glory be to the Father, and to the Son and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then the minister shall read the gospel, first saying,

*A portion of the service authorized by The Standing Liturgical Commission of the Protestant Episcopal Church in the U. S. A.

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The Gospel, St. Mark 9:33

Jesus came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same

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shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

Praise be to thee, O Christ.

The Promises

Then the minister shall ask the following questions, the parents alone making reply.

Do you desire to take this child for your own?

I do.

Will you be to him a true father and mother, in spirit and in deed?

I will, by God's help.

Will you show him love and understanding; give him comradeship and guidance; and treat him with patience and forbearance?

I will endeavor so to do.

Will you bring him up in the knowledge and love of the Lord, and of his holy church?

I will, God being my helper.

May our heavenly Father, who hath put it into your hearts to do all these things, grant you his grace to fulfill the same unto the end; through Jesus Christ our Lord. Amen.

Then, if the child be of sufficient years to answer for himself, the minister shall say,

Do you desire to have this man and this woman for your father and mother, and to be their child?

I do.

Will you love, honour, and help your father and mother?

I will, by God's help.

May God, who hath given you a good will, grant you his grace to perform the same; through Jesus Christ our Lord. Amen.

The Adoption

Then the minister, taking the child in his arms, or by the hand, shall give him to the mother, saying,

As God hath received us as his children, so now receive this child as your own son; in the name of the Father; and of the Son, and of the Holy Ghost. Amen.

Then the father shall lay his hand upon the child, saying,

May God, who hath redeemed us, bless this child, and us: and may our name be named upon him. Amen.

The Prayers

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our tres-

passes, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Thou wilt be a father unto us;

And we shall be thy sons and daughters.

The Lord be with you;

And with thy spirit.

Let us pray.

O God our Father, who makest us Thy children by adoption and grace; give Thy blessing, we humbly beseech Thee, to this family, who have now bound themselves one to another in Thee, that dwelling together in holiness, they may be made perfect in love; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

May God the Father, who hath adopted you as his children, grant you his grace;

May God the Son, who dwelt in the home of Nazareth, fill you with his love;

May God the Holy Ghost, who hath united you in one family, keep you in his peace;

And may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with you, and remain with you always. Amen.

Dedication of a Memorial Baptismal Font*

"Holy baptism witnesses and seals unto us the washing away of our sins through Jesus Christ. For we are baptised into the name of the Father, and of the Son, and of the Holy Spirit."

MINISTER: In the name of God, the Father, who seals unto us His covenant of grace; in the name of the Son, by whom God assures us of our cleansing through the blood of Christ; in the name of the holy Spirit, through whom God promises that He will dwell in us and sanctify us to be members of Christ,

PEOPLE: We dedicate this baptismal font.

MINISTER: For the baptism of children as heirs of the kingdom of God and His covenant; for the baptism of adults as a witness to their repentance, and to their faith in the Lord Jesus Christ,

PEOPLE: We dedicate this baptismal font.

MINISTER: To the memory of Beulah Schreiner Jagger, and in remembrance of her devotion to God and the work and worship of His church on earth,

PEOPLE: We dedicate this baptismal font.

*As used in the First Reformed Church, College Point, New York.

PRAYER IN UNISON: Father of our Lord Jesus Christ, of whom every family in heaven and on earth is named, bless all who come to this font to receive the symbol of Thy forgiving love and redeeming power. May fathers and mothers be true to the vows here taken in Thy presence. May the penitent go forth to live a life sanctified by our blessed Saviour. Wash us from our iniquity and cleanse us from our sin. Restore unto us the joy of Thy salvation; through Jesus Christ, our Lord. Amen.

The Dedication of Memorial Communion Vessels*

MINISTER: The righteous shall be had in everlasting remembrance,

PEOPLE: The memorial of virtue is immortal; because it is known with God and with men. When it is present, men take example of it; and when it is gone they desire it.

MINISTER: Throughout all time it marches crowned in triumph, victorious in the strife for the prizes that are undefiled,

PEOPLE: We would forget those things which are behind, and reach forth unto those things which are before as we press toward the mark for the prize of the high calling of God in Christ Jesus.

MINISTER: That God may be glorified,

PEOPLE: We dedicate these communion vessels.

MINISTER: That we may more worthily worship Him in spirit and in truth,

PEOPLE: We dedicate these communion vessels.

MINISTER: That whosoever Thy people come hither, they may, with humble penitence and in full assurance of Thy forgiveness, render unto Thee the sacrifice of thanksgiving,

PEOPLE: We dedicate these communion vessels.

MINISTER: That all who receive the sacrament at this table may be filled with Thy grace and heavenly benediction, and made partakers of eternal life,

PEOPLE: We dedicate these communion vessels.

MINISTER: In loving memory of him for whom this sacred gift is given,

PEOPLE: We pause in silent prayer.

SOLOIST: Our Father, Who Art in Heaven—Malotte.

MINISTER: Realizing that the responsibility to conserve the spirit of brotherhood for which this loved one and many have died, is ours,

*As used in the Lakeview Presbyterian Church, Chicago, Illinois.

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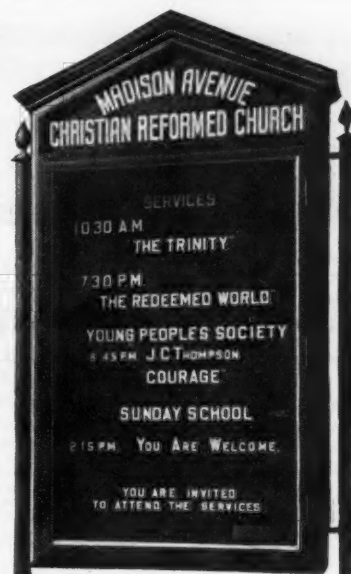
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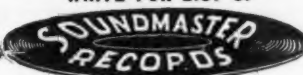
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PEOPLE: We consecrate our lives.
MINISTER: Almighty God, who of old didst command Thy servant Moses to consecrate the vessels of the sanctuary, that thereafter they might be used for Thy worship and service alone; receive at our hands, we beseech Thee, these vessels which we set apart and

separate from all unhallowed, ordinary, and common uses, and dedicate entirely to the service of Thy house in the sacrament of the Holy Supper of our Lord. Accept, consecrate and bless them, we beseech Thee, that ever hereafter men may know them to be holy unto the Lord. We bless Thee that He



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who died upon the cross for our salvation vouchsafes to give Himself to be our spiritual life and food; and we pray that whensoever Thy people, in faith, receive from these vessels the communion of His most precious body and blood, they may be made glad by the Saviour's love, quickened by His life, and filled with all heavenly grace and benediction through Jesus Christ our Lord. Amen.

PEOPLE: Hymn No. 403—O Brother-man, fold to thy heart thy brother.

In Dedication of the Private Communion Service*

Beloved in Christ: For as much as God has put into our hearts the desire, to remember Him who died that we might live, and has ordained that men establish suitable means to this end, it is fitting that we should now dedicate to Him this private communion service and set it apart for the holy use for which it is designed.

Litany

To the glory of God, author of all goodness and beauty, infinite, eternal and unchangeable,

We dedicate this service.

In faith of our Lord Jesus Christ who has inspired men to consecrate their lives to Him, and has said, "This do in remembrance of Me,"

We dedicate this service.

Moved by the Holy Spirit, our guide in the worship of God and our helper in the understanding of truth and beauty,

We dedicate this service.

To kindle the flame of devotion, that the people of God who are hindered from corporate communion might have the full benefit of His great sacrifice,

We dedicate this service.

That the hearts of all believers might know the joy of forgiven sin and feast their souls on the bread of life,

We dedicate this service.

To comfort the sorrowful and cheer the faint, to bring purity and peace into human hearts, and direct us in our search for eternal life,

We humbly dedicate this service to God.

Prayer of dedication.

*As composed by John Slavin Stewart and used in the First Presbyterian Church, Marysville, Ohio.

Prayer for the Dedication of a Memorial Communion Set

Almighty God, we acknowledge that we are not worthy to offer unto Thee anything belonging unto us; yet we beseech Thee to accept, bless, sanctify, and hallow these communion vessels (this communion set) that are to be used in commemorating the love of Thy Son in dying for us. We bless Thy holy name that it hath pleased Thee to put it into the hearts of Thy servants to contribute to the beauty, honor and reverent worship of Thine house through these memorials. Enlarge, we beseech Thee, this spirit of free will offerings in all Thy people, that Thy kingdom may be advanced and the salvation of men be accomplished. Grant, O God, that whosoever shall receive through these gifts the blessed sacrament of the body and blood of Christ may by Thy grace be spiritually and permanently built up in the life of faith and holiness to the glory of the blessed Trinity, Father, Son and Holy Ghost. Amen.

A Litany for the Dedication of the Pastor's Study*

To the glory of God the Father, Who has called us by His grace; to the honor of His Son, Who loved us and gave Himself for us; to the praise of the Holy Spirit, Who illumines and sanctifies us,

We dedicate this room.

For the study of God's word and the preparation for its presentation through preaching,

We dedicate this study.

For the quiet feeling here of the sanctuary of God where one may rest in meditation and quiet thinking,

We dedicate this holy place.

For the counsel and help that may here be found in consultation with the pastor as problems of life and home and work are talked over in confidence with God,

We dedicate this retreat.

For the sympathetic influence of the ministry of God that should go from this place into the sanctuary each Sunday and into the community and homes of our people every day,

*As used in the First Presbyterian Church, Bedford, Iowa.

We dedicate this sacred place.

For the preparation of the hearts and thinking of parents who may wait here with their children preparatory to the solemn sacrament of baptism,

We dedicate this reverent place of waiting.

For the influence of letters and the printed page that may go from this place,

We dedicate this office.

For the planning of the program and the methods of enlarging the fruitful ministry of this church that may be carried on here,

We dedicate this place of vision.

For the ministry and influence of pastors who may in the coming years study and work in this room; and whose spirit and service should go from this place into the hearts of the people,

We dedicate this place of inspiration.

In gratitude for the labors of those who have set this room apart by thought and deed, for the influence of the rich heritage of the past as it comes to us today, and the hallowed memories of those who have gone before,

We dedicate this place of larger service.

The Prayer of Dedication—by the pastor.

Installation Service for the Minister of Music*

In the name of the Lord Jesus Christ, the great head of the church, we have come to induct into the office of Minister of Music, Mr. Donald Earl Allured, master of sacred music. The invitation to this office having been duly placed in his hands by the stated service committee of the session and he, having signified his willingness to accept thereof, we are about to constitute and install him, in the name of the Lord Jesus Christ, as Minister of Music to this congregation.

(Addressing himself to the person thus to be installed, the minister shall say:)

Will you now make answer to the following questions as you take charge of this office, that the people of this church may know the intention and purpose of the ministry to which you are called?

(a) Are you now willing to take up the Ministry of Music in this church, agreeable to your declaration upon accepting the invitation of its session?

I am now willing.

(b) Do you believe and declare that the office of Minister of Music shall be to you, as God gives you strength, an opportunity for service to the glory of

*As used in the First Presbyterian Church, Springfield, Illinois.

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God and to the edification of his church; that it may serve to bring the glory of the gospel of Jesus Christ to the hearts of those who are committed to your special care and training; and that you will accept for yourself and your work the challenge that "Nothing is too good for the worship of God?"

I do so believe and declare, trusting to God for inspiration and strength.

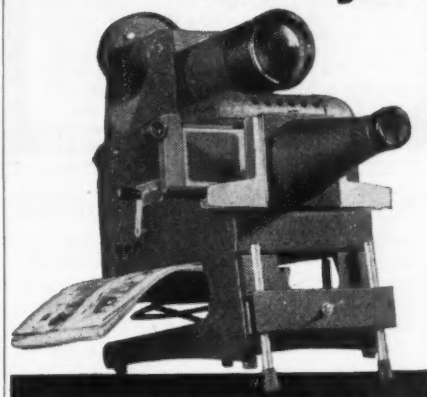
(c) And do you promise that, by the assistance of the grace of God, you will endeavor faithfully to discharge all the duties of the office to which you are called, endeavoring by conduct, example, and cooperation with the other leaders of the church, to do those things that will adorn its work and worship, that Christ may be praised among us and the glory of music may lend its blessing to the life and labor of our church?

Believing my talents to be a gift of God, I do so faithfully promise as he gives me strength.

(Then, addressing the people, the minister shall say:)

Do you, the people of this congregation, receive Mr. Donald Earl Allured as Minister of Music in this church; and do you promise to encourage him in his arduous labor, to assist him in his endeavors for our mutual edifica-

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tion and instruction; and do you engage to continue to him, while he is your Minister of Music, that competent wordly maintenance which, through your session, you have promised, and whatever else you may see needful for the honor of religion among us and for his happy fulfillment of this special ministry?

(The people will raise their right hands as sign of confirmation and assent.)

(Then the minister shall say:)

In the name of the Lord Jesus Christ, the great head of the church, and by the authority committed unto me as pastor to this congregation and moderator of the session, I do pronounce and declare that Mr. Donald Earl Allured is duly constituted the Minister of Music of this church. Let us therefore pray unto God, the fountain of all grace and glory, that He may be pleased to sanctify with His heavenly blessing this relationship.

(The Minister of Music shall kneel)

Let us pray:

Almighty God, our heavenly Father, Who hast called us to the sacred ministry of praise in the service of Thy church, make us now ready to worship Thee in spirit and in truth. Inspire this Thy servant, consecrated to Thy service, with the gift of song and the skill and patience of a true musician. Sustain him in his leadership of the music of this church that Thy holy name may be glorified, and Thy people may truly rejoice in Thy presence. Endow him with all things needful to the fulfillment of his office, that he may find in it the consummation of his hopes and gladness to those who love him, and Thine be the praise and the glory forever and ever. Amen.

(Then the minister shall extend his hand unto the Minister of Music and shall say:)

I extend to you the right hand of fellowship as you take part in this great ministry with us, and I promise you full support and diligent cooperation in the work of the kingdom of God in this church. May God bless you and keep you. Amen.

The Unveiling of a Memorial Plaque*

The Presentation of the Memorial Plaque: As chairman of the honor roll committee, I present to you, as pastor, this memorial plaque for the adornment of this our house of God, that we may thereby be reminded of the loyalty and sacrifice of those of our church family who have served with the armed forces of our country, in the prayer

*As used in the Evangelical Congregational Church, McKeesport, Pennsylvania.

unto the God and Father of all men for peace, not as the world giveth.

PASTOR: Our help is in the name of the Lord.

PEOPLE: Who hath made heaven and earth.

PASTOR: The reading of the names of the honor roll.

PASTOR: For as much as Almighty God did mercifully accept the purpose of his servants David and Solomon to build his temple at Jerusalem, and hath been graciously pleased in all succeeding ages, to receive the gifts of those who have willingly offered of their substance, and nothing doubting but that he favorably alloweth this charitable work of ours in setting apart this memorial plaque to his service and glory:

We, therefore, in belief of this congregation, accept this offering, and dedicate this memorial plaque; we, likewise, place the honor roll of World War II for a testimonial to the loyalty of our people who have served their country in war: to the honor and glory of the eternal Trinity, the Father, the Son and the Holy Spirit. Amen.

Let us pray: Almighty God, who hast called us to Thy marvelous light; mercifully accept this our service of loving memory and gratitude to Thee, and graciously receive this memorial plaque which we offer and dedicate to beautify Thy house, and wilt Thou be pleased to continue Thy favor upon Thy faithful people and sanctify the symbol of the honor roll: in honor of Him the brightness of Thy glory whom Thou hast given to be a light to lighten the people, Jesus Christ our Lord, whom with Thee and the Holy Ghost, we worship and glorify as one God, world without end. Amen.

Altar Dedicated to One Who Lost His Life in the Nation's Service*

A Litany of Dedication

MINISTER: Almighty God, our Father, we come to dedicate to Thee this altar in memory of those who have willingly offered their lives in service to our nation,

PEOPLE: May Thy name be revered ever as we use it in worship.

MINISTER: Grant, O Lord, that as we light the candles of love upon it, and offer up gifts of silver and gold, and spread the feast of Our Lord upon it, we may not be unaware of the sacrifice it symbolizes,

PEOPLE: Accept the tribute of our lives, and bless us, O Lord.

MINISTER: We trust, O God, that he in whose memory this gift is given, John Fredrick Wolf, is safe with Thee eternally. Grant unto us his continuing influence for good among us of

*As used in the First Congregational Church, Faribault, Minnesota.

which this instrument of worship is a tangible sign,

PEOPLE: And may we be impelled thereby to lives of larger usefulness.

MINISTER: He gave his life in war, dreaming of lasting peace. May this altar remind us of the dream and the hope, and the price which he was willing to pay,

PEOPLE: And dedicate us to the realization of the dream by the same measure of sacrifice and love.

MINISTER: Because he died with others innocent of the crimes for which his death was penalty, our peace has been bought us for a space,

PEOPLE: We confess our shortcomings and the guilt which causes war. Renew our devotion to justice, truth and mercy that around the world Thy name shall be honored and men find the way to brotherhood in Thee.

MINISTER: By the inspiration of this sign and token, help us build within our hearts Thy true altar, that all our living be as a joyous sacrifice and our service rendered to others an incense lifted up to Thee,

PEOPLE: May Thy name be honored among us, world without end. Amen.

The Dedication of the Choir*

Litany of Dedication

LEADER: To a conduct of life worthy of those who stand before others in the public worship of God,

CHOIR: We dedicate ourselves.

LEADER: To help in the fostering of reverence in the house of God, and to the creating of an atmosphere of worship,

CHOIR: We dedicate ourselves.

LEADER: To lead the congregation in singing the praises of God, and giving the honor due unto His name,

CHOIR: We dedicate ourselves.

LEADER: To fill the hour of worship with song and praise and prayer, and to help as we can in the lifting of the burdens of life from all who enter here,

CHOIR: We dedicate ourselves.

LEADER: To lead others by song into the kingdom of God,

CHOIR: We dedicate ourselves.

LEADER: To testify in glad and tuneful lay our gratitude and love to Thee,

CHOIR: We dedicate ourselves.

Charge to the Choir: The Pastor
Choral Prayer: Conant

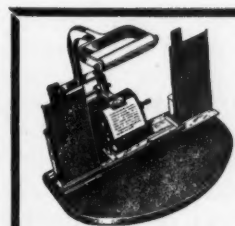
Deepen my music, O Lord, strike my heart like a lyre;

Sweep its strings 'till they throb in accord with all souls that aspire.

Tune me with mountains and stars, pulsing farther and higher,

Deepen my music, O Lord, deepen my

*As used in The Church of the Covenant (Presbyterian), Erie, Pennsylvania.

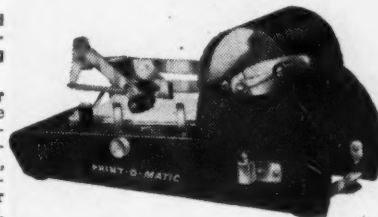


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music, O Lord, Amen.
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Dedication of Choir Vestments*

Dearly beloved, inasmuch as new vestments have been purchased for the choir of this church, it is fitting that we pause and dedicate them to the glory of Almighty God, and to pray that he will bless us in the future use of them. May his smile of approval be upon us now and evermore.

MINISTER: That those who worship here shall through the ministry of music, learn of Thy great love and commit their lives unto Thee,

CONGREGATION: We earnestly and fervently pray to Thee, O Lord of hosts.

MINISTER: That as we come before Thee with songs of praise, Thou wilt abundantly bless,

CONGREGATION: We earnestly pray to Thee, O Lord, our rock and our hope.

MINISTER: That all who worship here shall be inspired, comforted, and realize Thy presence through the ministry of sacred music,

CONGREGATION: We humbly pray and beseech Thee, O Lord, our Lord.

*Arranged by C. R. Bright, Methodist Church, Philippi, West Virginia.

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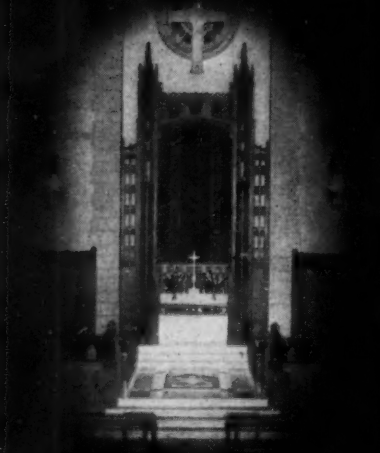
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MINISTER: That we shall not forget those whose labors of yesterday bless us today,

CONGREGATION: May we never forget these, Lord of heaven and of earth.

MINISTER: That we recognize and appreciate these who give a ministry of labor and love in our midst today.

CONGREGATION: We are grateful to Thee for these, O Lord, and beseech Thee to give unto them a blessing.

MINISTER: That by proper use of these vestments this church shall increase in power, praise and in lofty purpose to promote Thy kingdom in this world,

CONGREGATION: We consecrate these vestments to the development of Thy kingdom, O Lord.

MINISTER: That as we behold these vestments in days to come, the love for the church—our spiritual mother—shall be quickened, and new loyalty pledged unto her,

CONGREGATION: We dedicate these vestments to this high and holy purpose, O Lord, our God.

MINISTER: That the gospel shall come to us by sacred melody, as well as by the preached word,

CONGREGATION: We dedicate these vestments unto Thee, O Lord, our saviour and friend.

Unison Prayer

O Thou God of beauty and order, we pray that Thou will accept this the work of our hands which we now bring to Thee. May no careless word or act ever detract from the holy purpose to which we have dedicated these vestments. Be Thou always with those who shall wear these, and through their ministry bless Thou this church, through Jesus Christ, our Lord. Amen.

MINISTER: As minister of this church, I hereby dedicate these choir vestments to the glory of Almighty God, and to the promotion of his kingdom. In the name of the Father, Son and Holy Spirit. Amen.

Dedication of a Bulletin Board*

PASTOR: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Because I will publish the name of the Lord: ascribe ye greatness unto our God."—Deuteronomy 32:1-3.

"Declare ye in Judah, and publish in Jerusalem: and say, Blow ye the trumpet in the land: gather together, and

say, assemble yourselves."—Jeremiah 4:5.

"Ye are the light of the world. A city that is set upon a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:14-16.

(The congregation will rise)

PASTOR: From without and above comes to man the call to worship God, and from deep down in man's heart rises the response. Let this bulletin remind men of the object of worship, and invite them to share the blessings of worship in the house of God.

PEOPLE: Amen.

PASTOR: Not unto themselves should men live. For God and humanity should they bend their efforts remembering well the "Eleventh Commandment" respecting love to God and one's neighbor. Let this bulletin from time to time reveal that Christians are engaged unselfishly in the service of God and man.

PEOPLE: Amen.

PASTOR: Together are worthwhile aims achieved as this present work testifies. Endearing and enduring is the fellowship of a common task. So, too, is the fellowship of recreation and pleasure. Let this bulletin declare that only together in well-balanced activity can each realize his noblest, highest self.

PEOPLE: Amen.

PASTOR: Let us pray. (Offer prayer.)

(The congregation will be seated after prayer.)

Litany for a Broken Home By Margaret McCord Lee*

LEADER: And God created man in his own image, in the image of God created he him. And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him,

RESPONSE: Glory be to Thee, O God.

LEADER: And God blessed them and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it,

RESPONSE: Glory be to Thee, O God.

LEADER: For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. So that they are no more twain, but one flesh,

*As used at the First Baptist Church, Woburn, Massachusetts.

*Mrs. W. Howard Lee, St. Augustine, Florida.

RESPONSE: "Let marriage be had in honor," O God.

LEADER: What therefore God hath joined together, let not man put asunder,

RESPONSE: We hear Thy command, O Lord.

INTERCESSION

LEADER: For the selfish divorce laws man has made,

RESPONSE: Forgive us, O Lord.

LEADER: For those who have broken their marriage vows,

RESPONSE: We ask Thy redeeming grace, O Lord.

LEADER: For the husband who has been left alone to care for the children,

RESPONSE: We ask Thy guidance, O God.

LEADER: For the wife who is left with family cares,

RESPONSE: We ask Thy mercy, O God.

LEADER: The children whose lives are blighted by the selfishness of parents,

RESPONSE: We commend to Thy care, O Lord.

LEADER: O God, we thank Thee that Thou hast set the solitary in families, and hast given us the love for man and maid, grant we beseech Thee that we may live closer to Thee and that the sanctity of the home be restored to Thy way of life. Amen.

A Re-dedication to the Christian Ministry*

I do solemnly affirm that, as a minister of Christ, my life will be dedicated to the task of trying to walk humbly in the footsteps of Jesus, seeking to make the love of God and my fellow-men supreme in my life,

Make me humble, O God.

As a Christian minister it will be my purpose to place God at the center of all my considerations; to be sympathetic and courageous in serving others; and to treat my brotherly ministers with courtesy.

Make me brotherly, my God.

As a prophet of God it will be my purpose to be unswervingly loyal to truth; and to oppose evil and injustice wherever found,

Make me loyal to truth, my God.

As a pastor it will be my purpose to meet, counsel, pray with and for those who seek spiritual guidance. My time is Thine, O Father. Help me to use it in a way that men shall know Thee and find the inner sources of spiritual strength through Jesus Christ,

*As used at the Lenten retreat of the ministers of the Evangelical United Brethren Church of Cleveland, Ohio.

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Help me to live the Christian life, O God.

Protect me, my Father, from the prejudices and ambitions which disqualify me from highest service and lead me in the way of complete consecration,

Take my life and let it be, consecrated, Lord to Thee.

Let us pray (in unison)

Our Father, we Thy children and Thy servants thank Thee for the vision which has been ours. We have seen a great light and have heard an eternal voice.

Now as ministers of Thy Son, Jesus Christ, we seek to spread that light and make intelligible that voice. In a world of flesh and blood, in a society of human emotions, in a community of commercial activities we seek to point out the divine.

We belong to the world of flesh. Toil wearies our bodies. We react to human confusions and grow weary and, at times, discouraged. We, as do others, suffer the ills of the flesh and the fears of the mind.

But we pray, our Father, that the vision may be ever clear and the eternal voice constantly articulate.

Strengthen us when we grow weak; restore our faith as we faint. May we keep constantly in mind the words and the spirit of our leader, Jesus, who has taught us to see through the confusion of our age to the kingdom which lies beyond.

We ask it in His name and for the glory of His kingdom. Amen.

The Dedication of Church Hymnals*

MINISTER: These new hymnals are the gifts of a large number of members and friends of this church. So as we solemnly dedicate them to

*As arranged by Louis V. S. Hutton and used in the First Baptist Church, Catskill, New York.

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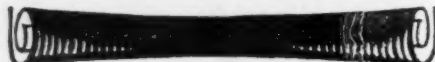


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God, we also express our appreciation to those who have so lovingly given them,

CONGREGATION: It is a good thing to give thanks unto the Lord and to sing unto Thy name, O Most High. (Psalms 92:1).

MINISTER: Let the word of Christ dwell in you richly in all wisdom, teaching one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. (Colossians 3:16),

CONGREGATION: And when they had sung a hymn they went out to the Mount of Olives. (Matthew 26:30).

MINISTER: Sing unto the Lord a new song, and His praise from the end of the earth. (Isaiah 42:10),

CONGREGATION: And they sung as it were a new song, before the throne, and the elders which were redeemed from the earth. (Revelation 14:3).

MINISTER: To the glory of God who was living when the morning stars sang together. (Job 38:7),

CONGREGATION: We dedicate these hymnals.

MINISTER: To the honor of Jesus Christ at whose birth the angels sang,

CONGREGATION: We dedicate these hymnals.

MINISTER: To the praise of the Holy Spirit in whose fellowship the discords of life are lost in perfect harmony,

CONGREGATION: We dedicate these hymnals.

MINISTER: To the memory of those who in days gone by labored in this church,

CONGREGATION: We dedicate these hymnals.

MINISTER: For the quickening of the spiritual life of our church, and the kindling of courage and devotion,

CONGREGATION: We dedicate these hymnals.

ALL: For the comfort of the sorrowing, the strengthening of the weak, the cheering of the weary, for help in singing the songs of Zion, we, the people of this church dedicate these books and ourselves to the service of God and man, in the name of Christ our right-ful Master. Amen.

Prayer (in Unison): We thank Thee our Father for those whose many gifts made possible these new books. We pray that we may so work together and with Thee, that through us, Thou canst do greater things for Thy church and Thy kingdom. In Christ's name we ask it. Amen.

The Dedication of a Memorial Organ*

MINISTER: Almighty God, whose power and might, whose love and mercy have touched the lives of men through all time,

PEOPLE: We bow before Thee and praise Thee.

MINISTER: For Thy love which hast so created us that our ears may hear the message of great musicians in all its beauty,

PEOPLE: We praise Thee and give Thee our thanks.

MINISTER: For the ability not only to hear but also to be able to respond in our hearts to the beauty and glory of great music greatly expressed,

PEOPLE: We praise Thee and give Thee our thanks.

MINISTER: For the spirit of the artist which, responding to the impulses of Thy spirit, brings to us the richness of voice, violin, and organ,

PEOPLE: We praise Thee and give Thee our thanks.

MINISTER: For the spirit of loyalty to Thee and the response of the heart to Thy divine guiding which hast prompted the giving of this gift to this Thy church,

PEOPLE: We praise Thee and give Thee our thanks, and we dedicate this organ to true service in Thy name.

MINISTER: To the transmission of beauty into the lives of those who listen that, through its radiance and its brilliance, that beauty may bring new vision of the meaning of life,

PEOPLE: We dedicate this organ.

MINISTER: To the widening of faith through the exaltation of great music as it is played in all its might and power, in all its pathos and poignancy, in all its joy and happiness, in all its calm and comfort,

PEOPLE: We dedicate this organ.

MINISTER: To the enlarging of fellowship through the impulse of our response to the universal language of music which unites all mankind,

PEOPLE: We dedicate this organ.

MINISTER: To the deepening of worship that, through aspiration and meditation, our lives may be brought closer to Thee, O Lord, our God,

PEOPLE: We dedicate this organ.

MINISTER: To the living of our lives that they may have within them the same fineness which has inspired this gift of love because of a life Christianly lived,

PEOPLE: We dedicate this organ.

MINISTER AND PEOPLE: Almighty God, accept the dedication of

*Taken from "A Service of Dedication," arranged by Winthrop M. Mager and used in the Vallen Community Church, El Paso, Texas.

this organ which we have here made in Thy name and grant that our lives, brought close to Thee through its ministry, may show that Christian grace and winsomeness which is the sign of our worth to Thee through Jesus Christ our Lord in whose name we pray. Amen.

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Dedication of a Picture*

Litany of Dedication

BISHOP: To the glory of God the Father, Son, and Holy Spirit,

PEOPLE: We dedicate this picture.

BISHOP: With gratitude to those whose generosity has made this memorial possible, and to the artist who has dedicated his talent to the inspiration of others,

PEOPLE: We dedicate this picture.

BISHOP: In memory of those who have gone before us, whose love and labors have builded this shrine of worship and made possible this church; and of those whose service to their country (or whose supreme sacrifice in the recent war) is commemorated in this gift,

PEOPLE: We dedicate this picture.

BISHOP: To the promotion and richment of worship; to the guidance of children, the uplift of youth, the enrichment of worship; to the guidance burdens of life, and the peace of those who face the evening,

PEOPLE: We dedicate this picture.

BISHOP: To the inspiration of those who minister in this place and of those who teach, that they may love the children and have compassion on the multitudes, as Jesus did,

PEOPLE: We dedicate this picture.

BISHOP: To the comfort of those who mourn, the strength of those who are weary, the enlightenment of those who are perplexed, the saving of those who are lost,

PEOPLE: We dedicate this picture.

BISHOP: To the achievement of a more Christian community, the attainment of a just and lasting peace, and the coming of God's kingdom to all mankind,

PEOPLE: We dedicate ourselves and this picture to the glory of God the Father, Son, and Holy Spirit.

PRAYER (in unison): Almighty God, our heavenly father, without Whom no words of ours have meaning, but Who dost accept the gifts of our hands as the tokens of our devotion; grant Thy blessing upon us as we dedi-

*This service was used in the St. Paul Methodist Church, Springfield, Missouri, in dedicating an original painting by George W. Kieffer entitled "Suffer the Little Children to Come Unto Me" to the men and women who served their country in World War II.



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cate this gift to Thy glory. May this memorial which we now dedicate be an enduring witness before all people of the faithful service of Thy servants. May our lives, being consecrated to Thy service, be joined with Thy faithful ones into that building which groweth unto a holy temple in the Lord; through Christ our Lord. Amen.

**DEDICATION OF COMMUNION
TABLE AND CHAIRS*****Opening Sentences:**

This is the table before the Lord.

I will sanctify the tabernacle and the altar, saith the Lord.

And there will I meet with my children. They shall enter into My sanctuary, and they shall keep My charge.

Responsive Service of Dedication
(Congregation standing)

MINISTER: To the memory of our loved ones who in days past lifted their hearts to Thee, at communion, in this house of worship, and received spiritual refreshing to their souls, and who are now praising Thee in that house not made with hands,

CONGREGATION: We dedicate these communion table and chairs, placed in our church.

MINISTER: In grateful recognition of the generous gift and labor of love, so that the desired purpose is now achieved,

CONGREGATION: We dedicate this gift before Thee.

MINISTER: That all who enter this house of prayer may be the more easily enabled to worship God in the beauty of holiness, so that their lives through fellowship and service may be consecrated to Thee, and their gifts placed on the altar,

CONGREGATION: We dedicate this gift before Thee.

MINISTER: That the cup we share shall be blessed on this table, and the bread brought and blessed on this table. The communion of the body of Christ may bind our hearts in Christian love and feed our souls unto eternal life,

CONGREGATION: We dedicate this gift before Thee.

Prayer of Dedication:

Eternal God, Father of our Lord Jesus Christ, of Whom every family in heaven and earth is named: accept us through Him, we beseech Thee, and hear us as we, the minister and members of Thy family in this church, do now dedicate to Thy glory this communion table and chairs. We beseech Thee to bless them, and we pray that through the grace of Thy spirit they may be hallowed and consecrated of Thee to the holy uses for which they

are set apart.

Bless also, we entreat Thee, whatever may hereafter be laid upon it of our offerings to Thy kingdom.

Grant that here, Thy children, with honest penitence and in humble assurance of Thy forgiveness, may render unto Thee the sacrifice of thanksgiving, and in the communion of His body and blood feed upon Him Who is the bread of life. And by a united witness and service to Thee in this life, prepare us for the communion of saints in the life to come, through Jesus Christ our Lord. Amen.

Litany of the Scout Law

MINISTER: Almighty God, our holy Father, hear us and help us, that in all our doings we may be trustworthy and loyal,

PEOPLE: Grant us Thy grace, our heavenly Father.

MINISTER: That in all dealings with our fellowmen, with friend and with foe, with loved one and stranger, we may be helpful and friendly, courteous and kind,

PEOPLE: Grant us Thy grace, our heavenly Father.

MINISTER: That to all sacred obligations of truth and right, we may be loyal; and to Thy holy commandments obedient,

PEOPLE: Grant us grace to be mindful of Thee, we humbly beseech Thee, O Lord.

MINISTER: That we may with confidence meet whatever of life is painful or hard,

PEOPLE: Grant us grace to cheerfully endure, we humbly beseech Thee, O Lord.

MINISTER: That in the use of our lives; in the investment of all talents and wealth, we may be good and thrifty stewards,

PEOPLE: Grant us grace to be faithful, we humbly beseech Thee, O Lord.

MINISTER: That in every duty and care, in trials and great adventure, we may be filled with the spirit of the Christ,

PEOPLE: Grant us strength to be brave, we humbly beseech Thee, O Lord.

MINISTER: That our hearts may be pure with Thy love, our souls made clean by Thy spirit,

PEOPLE: Grant us strength to be pure, we humbly beseech Thee, O Lord.

MINISTER: That beholding all mysteries and wonders, and accepting Thy bounteous gift of life; that, rejoicing in Thy love for all people, we may hold Thee in true reverence,

PEOPLE: Grant us grace to adore Thee, our heavenly Father, with the holy spirit, through Jesus Christ our Lord. Amen.

*As used in the Second Presbyterian Church, Oswegatchie, New York.

A Sermon Calendar for a Year (From page 60)

upon an excited assembly by a good voice and a few ringing sentences flung forth just after a cold man, who gave unpalatable counsel, had sat down."

Scorn of Bryan grew with the years until in 1908 Wilson wrote to Adrian Joline, a Princeton trustee: "Would that we could do something, at once dignified and effective, to knock Mr. Bryan, once for all, into a cocked hat."

That is the source of America's turbulence. We are all trying to knock our opponents "once for all, into a cocked hat."

A pressing duty of the hour is to consider how this turbulence can be allayed. For as the prophet asks, "Can two walk together except they be agreed?" Our future as a nation depends upon our answer.

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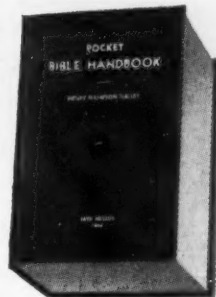
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Complete address of each house listed will be found in the advertiser's index which follows.

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Manitowoc Church Furniture Co.
Ossit Church Furniture Co.
Payne-Spiers Studios, Inc., The
Rambusch
Redington & Co., J. P.
Whittemore Associates, Inc.

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Augsburg Publishing House
Church World Press, Inc.
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Ecclesiastical Art Press
Goodenough & Woglom Co.
Hammond Publishing Co.
Kaufmann, Inc., Ernst
Messenger Corporation
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Judson Press
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Knox Press, John
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Meneely Bell Co.
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American Sunday School Union
China's Children Fund
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Knox Press, John
Macmillan Co., The
National Bible Press
New Testament Publishers
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Religious Book Club

BOOK MANUFACTURERS

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Exposition Press

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Goodenough & Woglom Co.
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Messenger Corporation
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Perry Pictures Corp.
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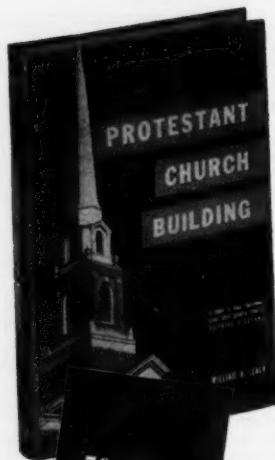
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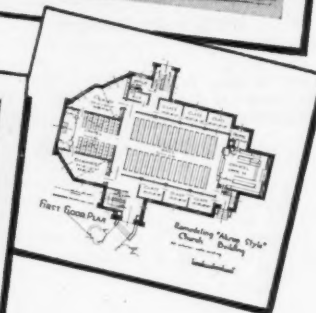
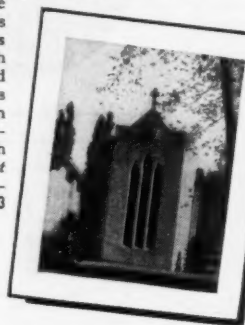
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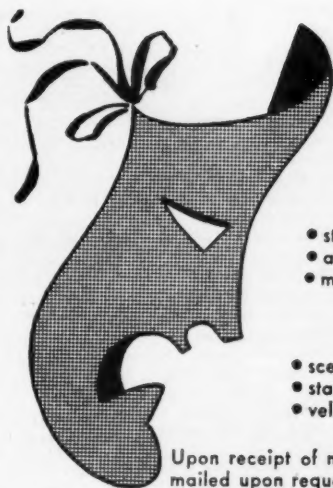
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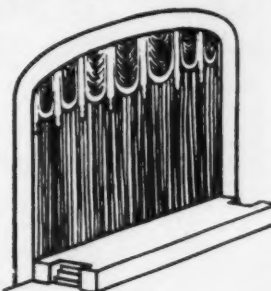
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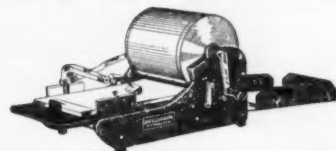


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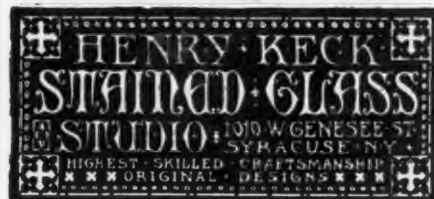
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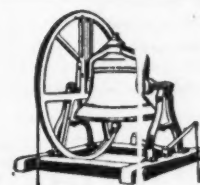
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CANADIAN CLERGYMAN BARRED FROM ENTRY INTO U.S.

Toronto (RNS)—The Rev. G. Harvey Forster, an official delegate of the United Church of Canada to the forthcoming Assembly of the World Council of Churches in Amsterdam, was removed from a train at Niagara Falls, New York, and refused permission to enter the U.S., according to information reaching here. He had been enroute to New York where he was scheduled to sail for Europe.

Forster, considered a leftist, subsequently went to Montreal, where he boarded a plane for London. He was accompanied by his wife.

The fact that he possesses a visa to Russia was thought here to have been a reason why U. S. immigration officers took him off the train. He carried a letter of greeting to the patriarch of the Russian Orthodox Church from the United Church, and similar messages addressed to the Reformed Church of Hungary, Romania and Czechoslovakia, and the Evangelical Church of Bulgaria, Yugoslavia and Bukovina, the Old Catholic Church of Yugoslavia and the Waldensian Church of Italy.

It was said here that Forster's position as superintendent of All Peoples' Mission for the United Church in the Niagara district brought him into contact with many peoples from those European countries.

Some of Forster's Toronto friends were outspoken on the matter. "Harvey Forster is not a Communist," said the Rev. J. M. Finlay, of Carlton Street United Church. "He has a fine, philosophical mind, has done some fine writing, and no Communist would pull the wool over his eyes. But the incident just shows how ridiculous this Red-hunting can become when anybody who is a humanitarian can be labelled as Red."

"Dr. Forster is definitely not a Communist, though he leans to the left," said Dr. A. J. Wilson, editor of the United Church Observer.

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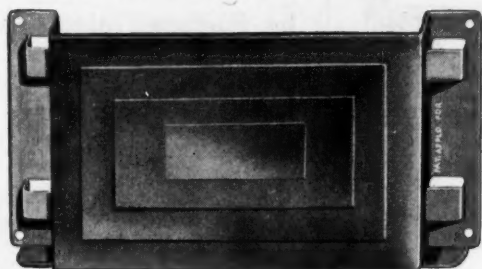


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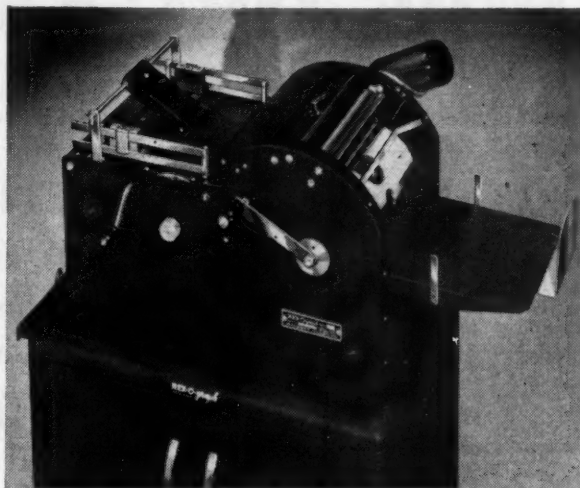
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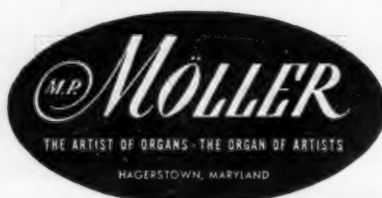
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PLANS FIVE-YEAR PROGRAM**

Toronto (RNS)—A five-year plan of dedication and advance will be proposed to the General Council of the United Church of Canada when it meets in Vancouver next September.

Goals of the plan would include: recruiting 925 persons for full-time Christian service here and abroad; a program of preaching, teaching, visitation and evangelism aimed at increasing church membership; securing 100,000 new users of the systematic and proportionate giving envelope; and an increase in the missionary and maintenance fund to \$3,000,000.

Editorials

(From page 12)

required by the charters to give a portion of time to religious and social agencies. Here is probably the area of religious broadcasting.

The handicap is in the church, itself. Its division into a multiplicity of sects makes it difficult for the station manager to understand the many demands. Confusion results. There is probably no community with a single organization which can speak for all of its churches; certainly there is no national body which can do so.

Ministerial Loyalties

This is the first time that we have touched on this subject in these surveys. Observation extending over a third of a century reveals that the minister of today has changed a great deal from his predecessor of a generation ago. While we doubt if the church has ever had a more intelligent and consecrated ministry than that of today, there has been a shifting of his loyalties.

He is skeptical of some things his father believed in. He questions the sanctity of his own denomination. The voice from headquarters is no longer the voice of his master. We wonder that more denominational leaders do not sense this change. Their approach too often is that of a super official who has information denied the poor parson. Such an attitude flames the already overheated patience of the man in the parish.

He is outspoken in his criticism of the system which takes too much time from the local

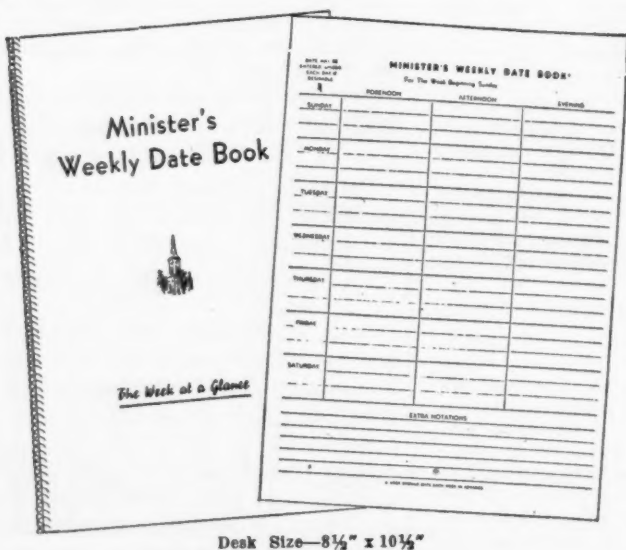
parish. He still supports all the denominational causes but sometimes he does so with his tongue in his cheeks.

We like the new minister with his frankness and honesty. He enjoys a power of social analysis denied his spiritual fathers. He may drop the Roman collar and maybe has lost a lot of the pious phrases of an earlier generation but he knows the sore spots of the world and the weak places in his own system.

He believes in the ecumenical movement but he refuses to cheer for a prepared program which is going to build a heavier and clumsier machine. He is alert in his reading and thinking processes. Statesmen and businessmen find it hard to understand him. He does not like to be patronized. He has more of the grace of God and less of the fear of ecclesiastical machinery than was evident in the last century.

He may be short on the laws of the Medes and the Persians but he knows his New Testament. His loyalties are gravitating to this. We think he can do a great deal to redeem the world; we hope that he can do as well with the church. The church faces the same dilemma it has faced in every generation of the Christian era. Shall it give life to anxious and tired men and women or shall it build a great religious machine? The issue isn't between the prophet and the business manager as some would have you believe; it isn't between the prophet and the priest; the issue can be defined much more closely than that: it is between the spirit of Jesus Christ and the ambitions of the ecclesiastic.

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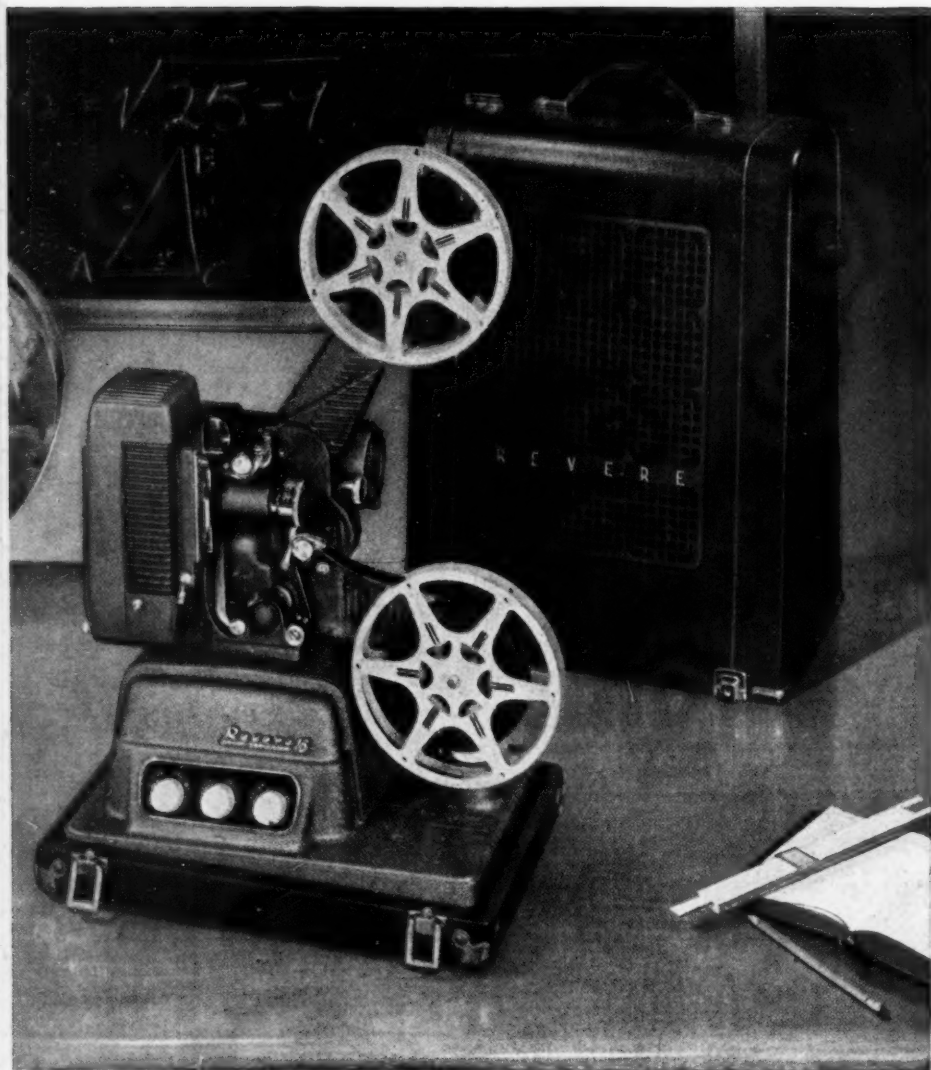


**CHICAGO • LONG ISLAND CITY • DALLAS
ATLANTA • PITTSBURGH • DETROIT**

Audio-visual sensation of the year...

the *Revere 16mm*

"THEATRE-TONE" SOUND PROJECTOR



\$287.50
COMPLETE

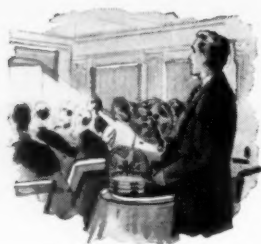
School, church and industry all acclaim the remarkable new Revere Sound Projector as the projector they have been waiting for! Not even the highest priced projectors have all the features the Revere offers at the amazingly low price of \$287.50.

Here is a light-weight *single unit* as easy to carry as a suitcase... Here is a 16mm sound and silent projector that operates *anywhere*—on AC or DC current... Here is a projector so easy to set up and operate that even a youngster can "run" it!

Many Outstanding Features

Other features of the Revere "16" include: Sound and silent projection... Simple 4-point threading... Automatic, power-driven rewind... 750-watt brilliancy... Perfect sound control *for any size room*... Finger tip, illuminated control panel... Microphone and phonograph pick-up... Fast 2-inch F1.6 coated lens... 1600-foot reel capacity.

Compare the new Revere Sound Projector—feature for feature—with any other 16mm sound projector—at *any* price. You'll agree that it's the outstanding projector on the market! See your dealer or write for details. Revere Camera Company, Chicago 16, Ill.



FLAWLESS VOLUME AND BRILLIANCE

Perfect sound control in class room, conference room, auditorium or exhibit hall... Spacious speaker chamber acts as sounding board, assuring rich, resonant tone... 750-watt brilliancy.



EASY TO OPERATE ON AC OR DC CURRENT!

Simply lift speaker case off projector and place near screen... Threading is quickly done at only four handy points. Re-winding is automatic at touch of lever... Quick adjustment from 400 to 1600 foot reels.



A SINGLE LIGHT-WEIGHT UNIT!

"Theatre-Tone" speaker "doubles" a carrying case for projector and accessories. Makes a single compact unit weighing only 33 pounds. Easy to carry... easy to set up.